

Eschatology Heath W. Stapleton

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Works Used

A.D. 70 Doctrine, Ted Clark
 A.D. 70 – System of Kingism, Garland Robinson
 Daniel, Heath Stapleton
 New Heaven & New Earth, Keith Mosher
 Philip's Street 10th Annual Lectureship
 Premillennialism, Robert Stapleton
 Restoring Man, Earth, And God's Rule, Andy Erwin
 Revelation, Heath Stapleton
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Premillennialism

Introduction

1. Defining Premillennialism:

- a. Pre – before
- b. Mille – 1,000
- c. Annum – year
- d. Ism – doctrinal system
 - 1) The doctrine “before a 1,000-years.”

2. The crux of Premillennialism:

- a. When Jesus came to earth the Jews rejected His ministry so instead of starting the kingdom then, Jesus established the church as a substitute until the Jews would finally be ready to accept Him.

3. Shared beliefs between premillennialists:

- a. The kingdom of OT prophecies has not been established.
- b. The church is a substitute.
 - 1) Since Christ was rejected.
- c. God has not fulfilled the promise made to Abraham to make his people a great nation.
- d. Jesus will return to establish His kingdom when the Jews are prepared and ready.
 - 1) This means the Jews will be converted and restored to Palestine.
- e. Jesus will reign with His saints for 1,000 literal years in Jerusalem before the end of the world.

4. There are three main systems dealing with the return of Jesus:

- a. Postmillennialism
 - 1) Teaches that the gospel will be accepted worldwide. This acceptance will bring a long age of peace and righteousness on earth which is known as the millennium.
 - 2) The 1,000 years is figurative.
- b. Amillennialism
 - 1) Teaches that both the kingdom of God and kingdom of Satan will continue until the second coming.
 - 2) They do not believe that Christ will establish a political empire on earth.
 - 3) The kingdom is present and spiritual.
 - 4) Jesus will appear as a thief in the night to raise the dead, destroy the world, and judge the living and dead. Then humanity will be separated for eternity.

c. Premillennialism

- 1) Teach at the second coming of Christ there will be a literal 1,000-year reign in Jerusalem, where Christ will reign on the throne of David.
 - a) This is a complicated theory with many different views.
 - b) They all tend to agree that after the second coming there will be a millennial reign before the end of the world.
- 2) They tend to believe that the world will grow progressively worse and this age will end in a great apostasy and rebellion climaxed by the reign of the Anti-Christ which will end in the great battle of Armageddon.
 - a) During this battle Christ will come and put down His enemies and establish a throne in Jerusalem for a literal 1,000 years.
- 3) Dispensationalism is the most accepted form of Premillennialism in America.
 - a) This came about in the 1830s by John Darby from the Plymouth Brethren denomination in England.
 1. His theories are popularized in the Scofield Reference Bible.
 2. This is the prevailing premillennial thought today in America.
 - b) It divides history into seven periods based off the days of creation. They claim at the beginning of the seventh period is when the millennium will start.
 1. Innocence – Eden to the fall in Genesis 3
 2. Conscience – Genesis 4 – Genesis 6
 - a. This is when humanity learned right from wrong.
 3. Human Government – Genesis 6-Genesis 11.
 - a. Ends at the call of Abraham
 4. Promise – Genesis 12-Exodus 19/20.
 - a. From the call of Abraham to the giving of the law of Moses.
 5. Law – Exodus 19/20-Acts 1.
 - a. Mosaic Dispensation.
 6. Grace – Acts 2 – now...
 - a. Christian Dispensation.
 7. Millennium
 - a. 1,000-year period which will start at the return of Christ.
- c) They teach that the Jews rejected Christ and He will come again to set His kingdom up when they are ready to accept Him.
- d) Before Jesus comes, they teach:
 1. The church will be raptured before the seven-year tribulation period (same as the 70th week of Daniel {Dan. 9:24-27}).
 2. During the first 3 ½ years the anti-Christ will rise up and be seen as a great prophet of God.
 - a. He will make a covenant with the Jews to return them to

Israel.

b. They will rebuild the temple, restart the sacrifices, and start a great evangelism program.

3. After the 3 ½ years (or in the middle of the 70th week) this great spiritual leader will show his true colors and prove to be the “Man of Sin” the “Anti-Christ.”

a. He will break the covenant and go to war against the Jews.

b. Put his image up in the temple area and demand the Jews worship him.

c. The Jews will then flee into the wilderness (Edom, Moab, Jordan).

4. At the end of the seven-year tribulation (the 70th week) Jesus will return and annihilate the Anti-Christ and reign from Jerusalem for 1,000 years.

4) Now there are many disagreements amongst dispensationalists over:

a) How many dispensations, when the rapture will take place (pre, post, mid tribulation), the number of resurrections (some say 2, 3, or 4) but these are the major tenants and most accepted form of modern premillennialism in America.

5. Common beliefs held by most Premillennialists:

a. The kingdom of God is yet to come.

b. The purpose of the age of grace is not to convert the world, but to separate the elect, and prepare the world for judgment.

c. The worse will continue to get morally worse until Jesus comes.

d. Right before the return of Jesus there will be a great apostasy.

e. When Christ comes the righteous dead will all be raised in the first resurrection.

f. The resurrected dead and the transfigured living saints will unite in the air.

g. The judgment of the righteous will take place which is just the dividing of rewards.

h. Before or during the tribulation period the Jews will be restored to Israel.

i. The Jews will turn to Jesus at the mere appearance of Him.

j. When Christ comes, He will commence Armageddon and destroy the Anti-Christ.

k. After winning the war, Jesus and those raptured will rule together in Jerusalem for 1,000 years.

l. During the 1,000 years Jerusalem and the temple will be rebuilt. They will reinstitute the sacrificial system, performed in a Christian spirit by Christians.

m. During the 1,000-year period the curse of the earth will be taken away. All land will be fertile and blooming, all animals will be peaceful.

n. A great number of Gentiles will turn to God.

o. The unconverted will be allowed to live in peace but will be ruled over by a rod of

iron.

- p. Satan will be bound and cast into the abyss.
- q. Toward the end of the millennium Satan will be loosed for a season.
- r. After the millennium Satan will get the upper hand and take Jerusalem and lead an outbreak of wickedness and rebellion.
- s. God will cast fire down from heaven to destroy Satan and his minions.
- t. Then the lost of all ages will be raised and judged.
- u. Then heaven and hell will be introduced for all.

6. Chief passages used by Premillennialists to promote their theories:

a. Genesis 12:

- 1) God's promises to Abraham, which they claim have not yet been fulfilled.

b. Revelation 20:

- 1) They claim this chapter predicts a 1,000-year reign by Christ while ruling on earth from the throne of David in Jerusalem.

c. Daniel 9:

- 1) Daniel 9 they claim provides evidence for their timeline for their understanding of the "last days."
- 2) In Daniel 9 we have a predictive calendar given to Daniel and Israel that helps them understand when God would establish His kingdom (Dan. 2).
- 3) God uses the phrase 70 7s or 70 weeks to declare when the establishment of the kingdom will take place.
- 4) Premillennialists claim that the death of Christ is the end of the 69th week. They say between the 69th week and the beginning of the 70th week is the church age.
 - a) They say this is a Gap between the cross and the rapture, which will initial the 70th week.

d. Romans 11:

- 1) They claim Romans 11 evidences that God plans to save all of National Israel one day and give them a special rule during the supposed 1,000-year reign of Christ on earth.

7. Chief tenants and refutation of premillennialism:

a. The land promise has not been fulfilled:

- 1) "And the Lord gave unto Israel ALL THE LAND which he sware to give unto their father and the POSSESSED it and DWELT therein" (Joshua 21:43).
- 2) "There failed no ought of ANY GOOD THING" (Joshua 21:45).
- 3) "Not ONE thing has failed of all the good things which the Lord your God spake" (Joshua 23:14).
- 4) "...and madest a covenant with him TO GIVE THE LAND.....hast PERFORMED thy

words” (Nehemiah 9:7-8).

- b. They teach there is a distinction between the Jew and Gentile:
 - 1) God has broken down the wall of partition (Gal. 3:7; 26-29; Eph. 2:11-12).
 - 2) Today a Jew (Spiritual Israel) is someone who is circumcised in heart and worships in Spirit and in Truth (Rom. 2:28-29; John 4:23-24).
- c. They teach Jesus intended to establish a physical kingdom but failed during His lifetime and set the church up instead as a stop gap.
 - 1) They did want to make Jesus king! They tried to! (John 6:15).
 - 2) The church is the eternal purpose of God (Eph. 3:10-11).
- d. They teach 2, 3, or sometimes 4 resurrections:
 - 1) “All that are in their graves will hear His voice and shall come forth” (John 5:28-29).
 - 2) Both good and evil will be judged together (Matt. 25:31-32).
 - 3) Everyone will see Jesus when He comes again (Rev. 1:7).
 - 4) The dead shall rise, and no distinction is made (1 Cor. 15:52).
- e. They take from Revelation 20:1-6 that Jesus will reign with His saints for 1,000 years. These verses say nothing about:
 - 1) The second coming.
 - 2) A reign on earth.
 - 3) A bodily resurrection.
 - 4) All the righteous (just martyrs).
 - 5) Christ isn’t found on earth.
 - 6) Says nothing about an establishment of a kingdom.
 - 7) Says nothing about the throne of David.
 - 8) Says nothing about the Jews being gathered in Israel.
 - a) This is their “proof” text and it says nothing!
 - b) This passage is clearly figurative but yet they want to pick and choose what is figurative and literal.
 - c) The 1,000 years is literal, but everything else is figurative.
 - d) The Bible says:
 - 1. The saved will meet the Lord in the clouds and be with Him, where He was forever (1 Thess. 4:17).
 - 2. There is no mention of the earthly age after the church (Eph. 3:21).
 - 3. Jesus said His kingdom was not of this world (John 18:36).
 - 4. We are living in the last days (Acts 2:16-17).
 - 5. The Jews tried to set Jesus up as their physical king – He said no! (John 6:15).
- f. They claim Christ is not on His throne but will come to earth to rule on David’s throne:
 - 1) Christ would be heir to the throne (Isa. 9:6-7).
 - a) Gabriel quoted this before Jesus’ birth (Luke 1:32-33).

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- a) The question is if this was to be a literal or physical throne.
- 2) Christ's reign is heavenly – spiritual:
 - a) No child of Coniah (David) would rule in Jerusalem again (Jer. 22:30).
 - 1. Jesus was from Coniah from a legal standpoint (Matt. 1:12, 16).
 - 2. Jesus was from Coniah from a physical view (Luke 3:27).
 - b) Jesus is the “King of kings” now (1 Tim. 6:15).
- 3) Christ is our High Priest and King:
 - a) Hebrews 8:4 teaches our High Priest cannot serve on earth because He is from the wrong tribe (Heb. 7:14).
- 4) Christ was to rule on the throne when David was buried (2 Sam. 7:12-14, 16; Acts 2:29-31).
 - a) Premillennialists have Jesus ruling on the throne after David is risen from the grave.
- 5) Christ has now sat down to rule (Rev. 3:21).

8. Premillennialism and the Church:

- a. 1909 – R.H. Boll was appointed the editor of Gospel Advocate.
- b. 1910 – He began to focus on eschatology.
- c. 1915 – Premillennialism was first taught in the church and Boll promoted the doctrine.
- d. 1918 – The Highland congregation in Louisville, KY disfellowshipped two elders, because they rejected this doctrine as taught by their preacher E.L. Jorgenson.
 - a. This congregation and Louisville became the “headquarters” of premillennial thought in the church.
- e. 1927 – Boll and H. Leo Boles debated on premillennialism.
- f. 1933 – On January 5, Charles Neal and Foy E. Wallace held one of the greatest debates ever on this subject.
 - 1) Brother Wallace so sufficiently destroyed Neal and Premillennialism that this began the slow death of this doctrine in the church.
- g. There are still pockets of premillennial congregations. Primarily in southern Indiana, northern Kentucky, and Louisiana.

Body:

1. Second Coming

- a. Around 1,800 references to it in New Testament.
 - 1) On average, once every 25 verses.
 - 2) People tend to twist and pervert these passages (2 Pet. 3:15-16).
 - a) The skepticism and false teaching today are nothing new (2 Pet. 3:3-4).
- b. Is the Second Coming Premillennial?

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- 1) Many believe Jesus intends to setup a kingdom on earth for 1,000 years.
- 2) They claim Jesus' plan were foiled by the Jews and therefore He died in disgrace, ascended into heaven a loser, and established the church as a band-aid that will work until He can get around to accomplishing what He came to do.

c. The truth:

- 1) Jesus' death was expected (Gen. 3:15; Isa. 53:4-12; Psa. 22:1, 16, 18; 34:20' 69:21).
- 2) His ascension was victorious not defeat (Heb. 2:14; Rom. 1:4; Acts 1:9-11; Heb. 10:12; 1:1-3; 12:2).
- 3) The church was part of the eternal purpose of God, not an accident (Eph. 1:22-23; 3:10-11; Isa. 2:1-2; Col. 1:13; Mark 9:1).
- 4) Jesus never intended to reign on the earth (John 18:36).
- 5) His second coming is to end His reign (1 Cor. 15:24-26).
- 6) Jesus will only return once. Premillennialists have him returning at least two times, some more:
 - a) They have Jesus coming for the "rapture" to get His saints.
 1. This is to be in secret (Rev. 1:7).
 - b) They have Him coming seven years later "with His saints" to begin a 1,000-year reign on earth.
 1. This is to be on the earth itself (1 Thess. 4:13-18; Acts 1:9-11; Rev. 1:7).
- 7) The second coming is at the end of time, not at the beginning of an earthly reign:
 - a) When He comes the earth will be destroyed (2 Pet. 3:10).
 - b) He will bring judgment (Matt. 16:27; Mark 8:38; 2 Thess. 1:6-10).
 - c) The righteous will be raised (John 6:39-40, 44).
 - d) The wicked will be judged (John 12:48).
 1. All the dead will be raised at the same time (John 5:28-29).
- 8) Jesus is coming not:
 - a) To establish a physical kingdom (John 18:36).
 - b) As an offering to sin (Heb. 9:26, 28).
 - c) To offer salvation (Heb. 9:27; 2 Thess. 1:7-9).
 - d) To judge (John 5:22; Rom. 2:16; Acts 17:31).
 1. To execute judgment on the ungodly (Jude 1:14-15).
 - e) To receive the righteous (John 14:1-3).

d. The second coming and 2 Peter 3:

- 1) Warns of false doctrine and teachers about the second coming (vs 3-7).
 - a) They are scoffers who walk after their own desires (v 5).
- 2) The Lord:

- a) Does not keep time like we do (v 8).
 - b) Was not coming in their time (v 9).
 - c) Will come as a thief (v 10).
 - d) Wants us to be ready (11-14).
- e. The certainty of His coming:
 - 1) Christ promised the apostles:
 - a) He is coming again (John 14:1-3).
 - b) Preparing a place for them (Jn. 14:1-3).
 - 1. About forty years later Peter writes that there is a reservation in heaven for the saved (1 Pet. 1:4).
 - 2) Will be announced by angels:
 - a) Angel announced His birth (Lk. 2:10-11).
 - b) Angel announced His resurrection (Matt. 28:6).
 - c) Angel announced He will come again (Acts 1:11).
 - d) Angel will announce His second coming (1 Thess. 4:16).
 - 3) The apostles preached about the second coming:
 - a) Paul (1 Thess. 4:13-18).
 - b) Hebrews writer (Heb. 9:27-28).
 - c) Peter (2 Pet. 3).
- f. The time of the second coming is not known to man:
 - 1) All the date fixing, and guessing is ridiculous and unscriptural (Matt. 24:36; Mk. 13:32).
 - a) When Christ was in the flesh He didn't know.
 - b) The angels do not know.
 - c) No man knows.
 - 2) Peter, Paul, and Jesus said He would come "as a thief in the night" (2 Pet. 3:10; 1 Thess. 5:12; Matt. 24:35ff).
- g. Peter describes what will happen when Jesus comes:
 - 1) The heavens, space above us, and all cosmic bodies will pass away with a great noise (2 Pet. 3:10-13).
 - 2) The elements will melt.
 - a) Means what holds the framework of the universe together will be loosed.
 - 3) The earth and her works will be burned up:
 - a) This word is found 12 times in the NT and expresses the idea of literal fire destroying:
 - 1. Burning of chaff (Matt. 3:12).
 - 2. Burning of tares (Matt. 13:40).
 - 3. Burning of books (Acts 19:19).

2. Rapture

a. “Rapture” defined:

- 1) Is meant the sudden and possibly secret coming of Christ in the air to catch away from the earth the resurrected bodies of those who died in the faith and with them the living saints.”
 - a) They are caught away, as a reward for their faithfulness, and they will not have to go through tribulation.
- 2) Dispensational Premillennialists divide the second coming into two parts:
 - a) The Rapture – The Lord coming to get His saints.
 - b) The Revelation – The Lord is coming with His saints to rule in Jerusalem (concludes the 7 year Tribulation, the 3.5 year Great Tribulation, which is all the 70th week of Daniel 9).
- 3) Pre-tribulationists believe the church will cease to exist on earth at this time as all the faithful will be raptured.

b. The word “rapture” is never found in the Bible.

- 1) All the proof texts used to promote the rapture do not promote the doctrine.
- 2) One must go beyond the Bible into the imaginations of men to find a rapture.

c. The rapture concept has permeated society:

- 1) You can often see bumper stickers and phrases alluding to it:
 - a) “In case of rapture this car will be vacated.”
- 2) Most denominational preachers have accepted this doctrine today.

d. Historically:

- 1) Some “Church Fathers” accepted aspects of modern premillennialism.
- 2) The doctrine has entered the Catholic church, but not really accepted.
- 3) Premillennialism was barely accepted in the Reformation.
- 4) The rapture doctrine was dreamed up by William Miller in 1843.

e. Adherents of the Rapture teach many things that oppose the Bible:

- 1) At least two resurrections 1,000 years apart.
- 2) There will be at least two judgments (some say up to 7).
- 3) Christ is not sitting on the throne.
- 4) The kingdom has not been established.
- 5) Christ will reign when he settles in Jerusalem.

f. There is only one resurrection:

- 1) Premillennialists like to use 1 Cor. 15:22-26, 1 Thess. 4:13-17, and Rev. 20:4-14 as evidence of multiple resurrections (Their counting is weird).
 - a) From 1 Corinthians 15 some have Christ first, the godly second, and thirdly the evil.
 - b) 1 Thessalonians 4 they claim that since only the saved are mentioned this affirms there are more than one resurrection.
 - c) From Revelation 20 they claim this references the second resurrection

(We just previously discussed and will not again).

2) What does the Bible say?

a) 1 Corinthians 15:

1. Note this chapter affirms Christ is ruling today – not later (15:25).
2. When Jesus comes, He will deliver the kingdom to the Father (15:24).

b) 1 Thessalonians 4:

1. Paul was answering questions about the righteous dead and righteous living, and not about the lost!
2. The righteous dead are to be risen to meet the righteous living in the air.
 - a. The wicked are not even under consideration in this passage. They are under consideration in 2 Thessalonians 1:7-10, along with those who know God.

3) The Bible is clear there is only one resurrection:

- a) The wicked and righteous will be raised together (John 5:28-29).
- b) Jesus didn't correct Martha when she spoke of the "resurrection at the last day" (John 11:24).
 1. If she was doctrinally wrong why did He let that slide?
- c) Jesus spoke of the "last day" a few times in John 6:
 1. Verses 40, 44, 54.
- d) Paul spoke of a singular resurrection (Acts 24:14, 15).

g. There will only be one Last Day judgment:

- 1) Premillennialists are divided on the number of judgments. They have as few as two and as many as seven. We will with some, but we don't agree with there being more than one Last Day Judgment.
 - a) The Schofield's Bible claims there are seven judgments:
 1. The Judgment of Believer's Sins.
 - a. Took place at the cross.
 2. The Judgment of Self in the Believer.
 - a. Takes place through your life while living, God judges your inner thoughts.
 3. The Judgment of Believer's Works.
 - a. 2 Cor. 5:10, they claim this passage only references Christians.
 4. The Judgment of the Living Nations.
 - a. God determines which nations will have the opportunity to enter the Millennial Kingdom and have a second chance at redemption.
 5. The Judgment of Israel.

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- a. When Jesus comes to rule in Jerusalem.
- 6. The Judgment of Fallen Angels.
 - a. They use 1 Cor. 6:3 and Jude 6 as evidence.
- 7. The Great White Throne Judgment.
 - a. Based on Revelation 20:11-15.
 - b. They claim this is only for the wicked.

2) Passages that show only one “Last Day” judgment:

- a) Acts 17:30-31 – God has appointed “a day.”
- b) Matthew 25:31-46 – The sheep and goats are present (vs 32).
 - 1. Both groups are present who will hear “come” and “depart” (vs 34, 41, 46).
- c) 2 Cor. 5:10 – All will appear before God.
- d) 2 Pet. 2:9 – God knows how to reserve the unjust for judgment on that day!

h. Conclusion of Rapture – There are differences between the Bible and Rapture/Premillennialism:

- 1) Rapture says Christ is not reigning, the Bible says He is (1 Cor. 15:25).
- 2) The Rapture says when Christ comes that is the beginning of His reign, the Bible says when He is presently reigning, He will hand His reign over to His Father (1 Cor. 15:24).
- 3) The Rapture says when Christ comes this will be the beginning of a 1,000-year reign, the Bible says the earth will be dissolved (2 Peter 3).
- 4) The Rapture Theory:
 - a) Dethrones Christ
 - b) Minimizes the church.
 - c) Provides false hope to the Jews.

3. The Great Tribulation (Matthew 24:21)

- a. Premillennialists teach a seven-year period called the Tribulation (Which is the 70th week of Daniel 9:27 to them). The pre-tribulationists believe it will follow the “Rapture” of all saints, living or dead, so they don’t have to live during this time frame.
 - 1) The word “tribulation” is found in the Bible, unlike the word “rapture,” which is not found – Defined as “great affliction or judgment)
 - a) Found 22 times.
 - 1. 3 times in the OT
 - a. Twice it references trouble
 - b. Once, in Deut 4:30, they claim is a reference to End Times
 - 2. 19 times in the NT
 - a. Five concern end time judgments

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- b. 3 are preceded by the word “great”
 - c. 2 are used in context of the “Great Tribulation”
 - 1) First usage in NT is in Matt 24:31
 - d. But, they claim each of the five usages of the word references the 3.5 year period where the anti-Christ will rise.
- 2) The Tribulation is a 7-year period in which the first 3.5 years a man of God will lead a huge revival back to Jerusalem and God. Then after 3.5 years the man of God will prove to be the anti-Christ, claiming he is God (2 Thess 2:4) and go to war against the faithful.
 - a) First, with pre-rapture theories – all the faithful will be taken from the earth, and will not have to deal with the 70th week.
 - b) Second, Mid-rapture enthusiasts believe the faithful will remain on earth during the 3.5 years and help a great man of God lead, and when he turns, Jesus will then take them from the earth for 3.5 years.
 - c) Thirdly, Post-rapture enthusiasts have the faithful being here the entire time and Jesus rapturing them just before the final victory and the initiation of the millennium rule.
- 3) The entire 7-year period is known to them as the Tribulation of the 70th week.
 - a) The last 3.5 years is known as the Great Tribulation, the period where the anti-Christ will rule.
- b. This supposed Tribulation will be a “time of judgment upon the nations for their (Jews – HS) sins and rejection of Christ (Isa. 26:21; Rev. 6:15-17).¹
 - 1) The Tribulation “Encompasses a future seven-year period (The 70th week – Dan 9:24-27 - HS) when God will complete his discipline of Israel and final judgment upon the unbelieving citizens of the world.”²
 - 2) Toward the end of this period, Jesus will return with those raptured and rule from Jerusalem for 1,000 years.
- c. What will happen during the Tribulation?**
 - 1) Great war where 50% of the population will die (Rev. 6:8).
 - 2) One-Third of vegetation will be burned up (8:7).
 - 3) Nature will rebel against humanity and the sun and moon will refuse to cooperate (8:12).
 - 4) Gates of hell will be opened and locusts that sting the size of horses will inflict such great pain that people will beg to die but God will now allow them to die (9:3-6).
 - 5) World-wide famine (18:8).
 - 6) Armageddon – so many will be killed in the Jezreel Valley that blood will be

¹ A Survey of Bible Prophecy, Ludwingson, R.

² <https://www.learnreligions.com/what-is-the-tribulation-700653>

bridle high on horses for 20 miles (14:20).

d. The purpose of the tribulation:

- 1) Jews – Time to discipline the unbelieving Jews. To purge those who refuse to accept God and to save those who will confess Christ.
- 2) Nations – Divine judgment will be poured out for anti-Semitism (Zech. 1:15-21; 12:3; 14:3; Joel 3:2; Jer. 30:8, 11, 16). They will have the opportunity to turn to Christ.
- 3) Satan – Reveal the true character of Satan. Reveal he is the cause of all sin, evil, and death.
- 4) General – Open judgment for rebellion against Christ.
- 5) God – To reveal God is the right, true, and merciful eternal God.

e. What does the Bible say? The Bible does not mention a seven-year period of tribulation:

- 1) The Bible does speak of tribulations and afflictions that Christians will suffer (Matt. 5:10-12; 2 Tim. 3:12; 1 Pet. 4:16; Acts 9:16; Rev. 2:10 “Must suffer ten more days”).
 - a) These are simply trials, temptations, and persecutions that Christians are to face until the Lord comes again.
 - 2) The Bible never uses the word “tribulation” in context with a seven-year eschatological period.
 - a) The word is associated with the sufferings of Christian in the present age.
 - b) The sufferings prophesied for the Jewish nation at various times in history (A.D. 70).
- f. The Great Tribulation is easily refuted from their favorite passage of Matthew 24.
- 1) The faithful were commanded to flee into the mountains during this time (24:16).
 - a) Why? If they are supposed to be raptured into heaven?
 - 2) They were to pray that their flight would not be in the winter (v 20).
 - a) Why? When they are supposed to be raptured into heaven?
 - 3) They were to pray their flight would not be on the sabbath (v 20).
 - a) Why? When they are supposed to be raptured into heaven.
- g. Conclusion:
- 1) The Bible never uses the word Tribulation in connection to a seven-year period of cleansing on earth.
 - 2) The book of Revelation is about the Roman-Christian conflict, which has already ended.
 - a) The book does provide hope for future conflicts but speaks nothing of a seven-year tribulation period, which follows a rapture, and concludes with a 1,000-year reign.
 - b) If all this was true, why couldn't the Lord have said so? Somewhere?

4. The 144,000

a. Once one accepts premillennialism one is forced to interpret every verse in the Bible through that mindset.

1) Adding to the mess is a literal interpretation of biblical symbolism.

a) From this we get an unusual twisting of the 144,000.

b. The 144,000 are only mentioned in three verses in the symbolic, apocalyptic book of Revelation:

1) 7:4; 14:1, 3.

c. Who are the 144,000:

1) Premillennialists teach the 144,000:

a) The first fruit of the saved.

b) 12,000 Jews from each tribe.

c) They are “sealed” and a protected people.

1. Kept safe from Divine Judgments and the wrath of the anti-Christ.

d) They will come about during the Great Tribulation:

1. They will serve as missionaries to a post rapture world during the Great Tribulation.

2) Jehovah Witnesses teach the 144,000:

a) In end times God will take an elite faith led group of Christians to live eternally with Him in heaven. They claim the rest of the saved will inherit the earth.

d. An examination of their proof texts:

1) The best way to combat false doctrine is to rightly divide their proof texts:

2) Revelation 7:1-4, 9-17:

a) They are sealed on earth (7:3-4).

b) They are later seen in heaven (7:9-17; 14:1-5).

1. Notice those in heaven according to verse 9:

a. “Great multitude, which cannot be numbered.”

b. “Of all nations, and kindreds, and people, and tongues, stood before the throne.”

2. In 6:17 the chapter closes with a question, “Who shall be able to stand?” The answer is provided in chapter 7.

a. The 144,000 will be able to stand.

c) Numerology:

1. The number 12 is symbolic of God operating in the world of organized religion.

2. The number 1,000 is symbolic of the most complete number (Psa. 50:10-11).

3. The 144,000 (12,000x12) is symbolic of God’ new Israel, the

church, the redeemed.

d) The redeemed are sealed (Eph. 1:13-14; Rom. 8:16; 2 Cor. 1:22; Eph. 4:30; 1 John 3:1-2, etc.). by the Holy Spirit.

1. The redeemed are called Israel because they are now the true Israel (Matt. 19:28; Gal. 6:16; Rom. 2:28-29).
2. John is seeing the redeemed, sealed by God, and triumphing with the Gospel Message on earth.

e) In verses 9-17, John sees the final result of the labor of the redeemed-on earth, with multitudes that cannot be counted, no longer on earth, but in heaven!

1. The 144,000 are all the redeemed now in heaven.
2. They are the ones who will be able to stand (6:17). Who? The ones who have washed their robes (v14).
3. Those who robes are not washed – are lost (1 Pet. 3:20-21).

3) Revelation 14:1-7:

- a) Keeping in context with Revelation 7, these are the saved.
- b) Now the saved are standing in heaven, before the throne of God, with Jesus singing praises to God.

4) The 144,000 is a symbolic number that simply represents all the saved.

- a) The book of Revelation is clear there are two classes of people, the saved or the lost.
 1. The saved will stand before God and worship.
 2. The lost will be cast into eternal torment (20:10, 15).

5. 70 Weeks

a. According to premillennialists the 70 weeks is a cryptic timeline of events, from Daniel 9, related to the rebuilding of Jerusalem, the coming and death of the Messiah, then end of Judaism, and the eventual setting up of the kingdom at Jerusalem after Armageddon.

- 1) They believe 70 weeks is a bad translation and in 9:24, it should be translated at “seventy sevens” meaning “seventy weeks of years,” which is 490 years.
 - a) Meaning each week is seven years.
- 2) They divide the 70 weeks into 3 periods for a total of 490 years.
 - a) The first 7 weeks (7x7) is 49 years which begins from the command to rebuild the walls unto their completion (Neh. 2:1-20).
 - b) The next 62 weeks (62 x 7) is 434 years – Daniel says after that time the Messiah will be cut off.
 - c) That leaves one week (7 years) from where the second coming of Christ was to be fulfilled.
- 3) They will take the 8 promises of Daniel 9:24 and 27 and claim these promises summarize what will happen right before Jesus sets up His millennial reign.
- 4) The 70 weeks/490 years, they say starts when the command was given to rebuild Jerusalem (Dan 9:25) and ends with Jesus coming to reign in Jerusalem
 - a) The first period, 49 years or 7 weeks, they claim from Dan 9:25, they claim started when Artaxerxes told Nehemiah to rebuild Jerusalem as mentioned in Neh 2:1-8 (They say happened in 444 BC) and ended with the city rebuilt (They do not accept the original command given to Ezra in 458, Ezra 1:2-4, because they said he didn’t get the job done.)
 1. Dan 9:25, “with streets and a trench, but in times of trouble”
 - b) The second period, 62 weeks, they say starts from the time Jerusalem is completed until “the Anointed” is cut off in 9:26, and when Jerusalem would be destroyed, 9:26, “The people of the prince who come will destroy the city and the sanctuary.”
 1. Now to get their numbers right, for the 62 weeks to end at 33 AD, they don’t use our 365 day calendar, but the Jewish 360 day a year, solar calendar.
 - c) The third period, the 70th week, one more 7, will begin after the gap between week 69 and 70.
 1. The prophetic clock has been paused.
 2. They call this pause the “Postponement Theory.”

b. The book of Daniel:

- 1) A great book filled with prophecy about God’s future plans for the Jews and the eventual bringing of His Son and their kingdom:
- 2) In Daniel 2:31-45 we see the interpretation of Nebuchadnezzar’s dream:

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- a) An image divided into four parts, which represented the four world-empires to come before the Messiah would come.
 - 1. Babylon, Persia, Greece, and Rome.
- 3) In Daniel 7 we have the Vision of the Four Beasts:
 - a) These four beasts are a further description of the four empires that were to be before Jesus comes to establish His kingdom (Dan. 2; Isa. 2).
- 4) In Daniel 9:1-27, we see Daniel is praying (vrs 4-19) begging God to forgive His people and to be merciful to them and to continue to use them to fulfill His purposes.
 - a) 9:21 - Gabriel appears to Daniel around the time of the evening sacrifices to give Daniel "insight and understanding."
 - b) He told Daniel that a period of "seventy sevens" had been decreed before the kingdom would be established.
 - 1. This 70 7's is translated and interpreted in many ways.
 - 2. Gabriel gave us enough insight to inform us when the weeks would start and end.
 - a. There is no hidden timetable in this sequence.

c. When the 70 7s will start and finish:

- 1) The 70 7s will start when the command is given to build and restore Jerusalem (9:25)
 - a) The command to rebuild Jerusalem came in 458 B.C. when Artaxerxes told Ezra to go home and rebuild (Ezra 7:1-10).
 - 1. Nehemiah received permission to go back and to restore Jerusalem around 445 B.C. (Nehemiah 1-2).
 - b) During the last week (the 70th weeks) eight things were to happen:
 - 1. To finish transgression (v 24).
 - 2. To make an end of sins (v 24).
 - 3. To make reconciliation for iniquities (v 24).
 - 4. To bring everlasting righteousness (v 24).
 - 5. To seal up prophecy (v 24).
 - 6. To anoint the most holy (24).
 - 7. To confirm the covenant (27).
 - 8. To cause sacrifices and oblations to cease (27).
 - a. "The correct interpretation of Daniel's prophecy is, we believe, that the events of the 70th week were fulfilled during the public ministry of Christ in Palestine, including the completion and abolition of the Old Covenant. After a further period of Grace, some 37 years later, the final breakup of the Jewish economy came with the destruction of the temple and the city of Jerusalem and the final

dispersion of the Jewish people."³

- c) All this is accomplished by Jesus, starting when He received the Spirit during His baptism (Matt. 3) and ending when he caused the sacrifices and oblations to cease being accepted by nailing the law to cross (Col. 2:14), and to cease completely at the destruction of Jerusalem being the death nail to Judaism
- d) Since premillennialists deny the existence of Christ's kingdom, they reject that this list of eight things has been completely fulfilled and claim their fulfillment must take place during their concept of "last days".
 - 1. Meaning, after the Rapture, during the tribulation, the 144,000 sealed Jews will start a great gospel campaign, saving souls, and preparing them for the eventual establishment of the kingdom on earth, after Jesus puts down the anti-Christ during the tribulation period.

e) Did Jesus fulfill the eight prophecies from verse 24 during the 70th week?

- 1. To finish transgression (Matthew 1:21, I Corinthians 15:3, Galatians 1:4).
- 2. To make an end of sins (Matthew 20:28, Ephesians 1:7, Colossians 1:20).
- 3. To make reconciliation for iniquities (2 Corinthians 5:21; I Peter 2:24, Romans 3:21-26, Romans 1:16-17).
- 4. To bring everlasting righteousness (2 Corinthians 5:21; I Peter 2:24; Romans 3:21-26; Romans 1:16-17).
- 5. To seal up prophecy (I Peter 1:10-12; I Corinthians 13:8-13; Zechariah 13:2-3; Matthew 7:21-23).
- 6. To anoint the most holy (John 1:1-4, 14; Isaiah 61:1; Matthew 3:16-17; Acts 10:38).
- 7. To confirm the covenant (Hebrews 8:7-9, 9:15).
- 8. To cause sacrifices and oblations to cease (Hebrews 10:8-10; Colossians 2:14; Ephesians 2:13-17).
- f) Note that Daniel asked God to forgive Israel of their sins (Dan. 9:16-17), but his answer was God would offer salvation to everyone (Heb. 9:23-28; Isa. 53).⁴

d. A lot of people want to do the math. The point on the math is God was giving Daniel a "ballpark" estimation of when all this would happen. God often rounded numbers up and down in the Bible.

- 1) From Ezra 458 B.C. to 33 A.D., if the church was established then, is 491 years.

³ The Millennium, Boettner, p 183.

⁴ <http://www.lavistachurchofchrist.org/LVsermons/Daniels70Weeks.htm>

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- a) Some claim the church was established in A.D. 30 – 488 years.
- b) The ministry of Jesus was 3 ½ years. 458 to when the ministry started is 488 years.
- 2) From Nehemiah 445/444 to 33 AD is 477 years.
 - a) For them to get their exact 490 years, they accept the Solar Calendar, which is 5 days less than the Gregorian Calendar
 - 1. God gave Daniel a clock estimate.
 - 2. Still Jesus made it clear when the 70 weeks would end, in Matt 24:15 Jesus quotes Daniel 9:27, and attributes the end to the destruction of Jerusalem in 70 AD.
- e. Conclusion:
 - 1) From the human standpoint, it would appear, that the “Anointed One” had been killed and his kingdom taken from him, while his capital and temple was destroyed.
 - 2) The divine reality is that by the death of the “Anointed One”, a new covenant was confirmed with all the people, and His kingdom was purchased (Acts 20:28).
 - 3) Here is a question for them, if weeks are not literal, then how do they believe the 1,000 years is literal?

6. The 10 Lost Tribes (Anglo-Israelism; British Israelism)

- a. Anglo-Israelism is a pseudohistorical doctrine held by many Anglo Dispensational Premillennialists teaching the people of Western and Northern Europe, especially Great Britain (Anglo Saxons) and British Americans are the direct lineal descendants of the lost tribes of Israel.
 - 1) The movement denies any black or Jewish people as direct descendants of Abraham.
 - 2) They claim they are the divinely appointed heirs of Abraham.
 - a) Note – Black Restoration Theology essentially teaches the same thing but in reverse.
 - b) Many tribes over the years make similar claims
- b. After the 720 BC destruction a new people were born, the Danites, who went to settle in Denmark, then in England, and Ireland.
 - 1) They will quote Judges 5:17 claiming the Danites lived on ships and even made their way to Ireland.
 - 2) Then after the destruction of Jerusalem in 586, they claim around 580 that Tefhi, a descendant of David, arrived in Ireland and served as king and his ancestors continued to rule in England.
 - a) Keeping things in order until Jesus can come and take His throne.
 - b) It is true, the British Monarchy does have some Irish roots.
 1. Prince Charles has three Irish ancestral lines in him dating back to Brian Boru of the 1100's.
- c. They believe - God has forsaken the Jews due to their first century rebellion, and He will come again, and rule for 1,000 years from London, England with the Anglo-Saxon people and America Indians (who are His true people).
- d. This thought originated with French Huguenot, Magistrate M. Lelayer, and he published a work in 1590 called "The 10 Lost Tribes) promoting Israel had found her way to Northern Europe.
 - 1) King James VI of Scotland and who is King James I of Scotland, England, and Ireland believed he was the king of Israel.
 - 2) 1649 – John Sadler wrote a book trying to prove the Celts and Saxons were Jews, "Rights Of The Kingdom: Or, Customs Of Our Ancestors. Touching The

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Duty, Power, Election, Or Succession Of Our Kings And Parliaments.”

d. Richard Brothers (1757-1824) was perhaps the first famed person to promote this doctrine.

1) He was a British Naval Officer who literally ended up in an asylum.

2) Not too many people took him seriously and his doctrine started to fade.

e. John Wilson (1799-1870), a self-taught man, wrote the book “Our Israelitish Origin” (1840) promoting British Israelism:

1) The Anglo-Israel Association was established in his house in London in 1874.

2) He believed the British people are the original Ephraimites.

a) Piazzzi Smith (1819-1900), a Scottish astronomer, began to claim the throne of England was actually the throne of David.

f. American Herbert Armstrong (1892-1986) who founded the Worldwide Church of God in Evansville, Indiana promoted the same in his book “The United States and Britain in Prophecy.”

a) His followers deny any link to the British movement.

b) If you read his book you will clearly see he believes the same.

g. What must Anglo-Israelism must prove:

1) The 10 Tribes were never lost.

2) The 10 Tribes were found.

3) The British who moved to America are the lost 10 tribes.

4) That Great Britain is Ephraim and the United States is Manasseh.

5) There are no Jews in the House of Israel.

6) That the term “Jew” and “Israel” were never synonymous.

7) God choose the ten tribes over Judah.

8) Ephraim was restored as a nation.

9) Israel was promised an earthly king.⁵

a) All they need to do is prove all this through the Bible!

c. What does the Bible teach about the Ten “Lost” Tribes? Are they lost?

1) Rehoboam split his father’s kingdom into two (1 Kings 12-13).

a) The ten northern tribes took Jeroboam as their king, and Benjamin and Judah remained as a united southern kingdom called Judah.

b) All the kings of Israel worshipped idols and in 722 B.C. they were conquered by Assyria and most were dragged into captivity.

1. Because “they obeyed not the voice of the Lord their God” (2 Kings 18:9-11-12).

2) Hezekiah inherited the throne in Judah in 712 B.C., ten years after Israel fell.

a) Hezekiah was a great restorer and fought to restore the worship of God

⁵ God’s Prophetic Word, Wallace, Foy E.

to its rightful place in Judah.

1. Faithful Israelites from the northern tribes had already moved into Judah to live prior to the fall of the Northern Kingdom (2 Chron. 15:9).
- b) When Hezekiah was restoring the Law of Moses (712-686) people from the north were living with them:
 1. 2 Chron. 30:1 – “sent to all Israel and Judah and wrote letters also to Ephraim and Manasseh.”
 2. 2 Chron. 30:11 – “of Asher and Manasseh and Zebulun humbled themselves and came to Jerusalem (2 Chron. 30:25).
 3. The Bible is clear the ten tribes were not lost! Maybe their government was lost, but not the people.
- 3) When Judah was taken captive by Babylon, there were Israelites from the ten tribes taken with them into captivity:
 - a) Anglo-Israelism teaches if there were Israelites with the Jews in captivity they didn’t come back to Judah.
 - b) There were three major groups that returned from Babylonian Captivity:
 1. 536 B.C. (Ezra 1-6)
 2. 457 B.C. (Ezra 7-10)
 3. 444 B.C. (Neh. 1-13)
 - a. Portions of every tribe returned to Judah (Isa. 11:11; Eze. 3:5, 11, 15; Ezra 1:1; 6:16-17).
 - c) Anglo-Israelites claim that only the southern tribes returned from Babylonian Captivity:
 1. In Nehemiah 7 we see the number of Israel who returned was 12,000, and Judah 30,000.
 2. “So all Israel were reckoned by genealogies....children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh” (1 Chron. 9:1-3).
- 4) The people from the northern tribes were in Judah during the life and ministry of Jesus:
 - a) Anna, the prophetess, who gave praise for the birth of Jesus was from the tribe of Asshur (Lk 2:36-38).
- 5) People from the northern tribes were in Jerusalem when the church was established:
 - a) On the Day of Pentecost there were Jewish people from every nation at Jerusalem (Acts 2:5).
 1. In 2 Kings 17:6 we see some of the ten tribes were taken to Assyria and to the “cities of the Medes” (cf. 2 Kings 18:11).
 2. Acts 2:9, Jews from Parthia and Media were there.

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- b) Peter addressed “men of Judea” (2:14), and the “men of Israel” (2:22), and “all the house of Israel” (2:36).
- 6) Anglo-Israelism teaches that the biblical terms “Jew” (Hebrews) and “Israel” are NOT synonymous:
 - a) Old Testament proves they are in Exodus 21:2 and Jeremiah 34:9.
 - b) The New Testament shows the terms are often synonymous:
 - 1. John preached repentance to the Jews (Mark 1:4-5) and to all of Israel (Acts 13:24).
 - 2. Nicodemus was “a ruler of the Jews” (John 3:1) and a “master of Israel” (John 3:10).
 - 3. Matthew called Jesus the king of the Jews and Mark called Jesus the King of Israel (Matt. 27:29-37; Mark 15:17, 32).
- d. Are the Ten Tribes over Judah?
 - 1) “And chose not the tribe of Ephraim: But chose the tribe of Judah, the mount Zion which he loved” (Psa. 78:67-68).
 - a) If God reversed this where does the Bible say that He did?
- e. Was Ephraim ever restored as a nation?
 - 1) “Within threescore and five years shall Ephraim be broken, that it be not a people” (Isa. 7:8).
 - a) God’s intent was not to destroy each individual Israelites, but to break their government. So, where does the Bible show, God planned to restore their government? In England?
 - 2) zekiel taught that after the return they would no longer be seen as two nations but one (Eze. 37:21-22).
- f. Was Israel (the northern kingdom) promised a restored government, a king, separated and apart from Judah in England?
 - 1) Those who believe in Anglo-Israelism believe in a doctrine that just cannot be proven by the Bible.

7. Revelation 20

a. Premillennialism is based upon Revelation 20 which mentions a 1,000-year reign, which they want to interpret as a physical reign for 1,000 years by Jesus in Jerusalem.

1) They teach at this time God will fulfill the unfulfilled covenants:

- a) Land Covenant (Gen 12:1-7)
- b) Davidic Covenant (2 Sam 7:14-17)
- c) New Covenant (Jer 31:31-34)

2) God will fulfill unfulfilled promises:

- a) Enemies must be made Jesus' footstool
- b) Saved will live in peace
- c) The curse of the earth will be lifted
- d) People will be free from disease

b. The problem is this is a symbolic passage, and they want to pick and choose in this passage what is symbolic and literal:

1) For example, there is:

- a) An angel, a chain, a dragon, and a key.
 - 1. But, they don't want to interpret all this literally.
- b) An angel = messenger (10:1-7).
- c) A chain = God's word (Heb. 2:14; 1 John 3:8).
- d) A dragon = Satan (Rev. 13:11; 19:20; 20:4).
- e) A key = Authority (Rev. 9:1-11; 20:1-3).

c. What is happening in Revelation 20?

1) This section is dealing with nothing more than the Dragon's doom. In the prior chapters we witness the defeat of Rome, the false prophet, and now the overthrow of Satan.

a) Satan was bound by:

- 1. God's words.
- 2. The Gospel Message.
- 3. The Resurrection.

a. Meaning by the power of God Satan was limited in power.

2) “Bound him 1,000 years” (20:2).

- a) Remember this is a symbolic section.
- b) The number 10 and multiples of it denotes something perfect or complete.
- c) Satan was working through Rome to try and stop Christianity:
 - 1. Point is though God allowed Satan some authority and leeway in Revelation 9:2, God is going to restrain him, until it is time to finish him (read verse 3).

d. Who are going to reign with Jesus?

- 1) Premillennialists claim those raptured and those saved during the tribulation will reign with Jesus in His new kingdom.
 - a) But the Bible in verse 4 makes clear it is the souls who were beheaded (martyred) for Christ who will reign with Jesus during this time of binding.
 - 1. They were those who were killed for refusing to worship the beast.
 - b) The 1,000 years here points to a total victory for those in Christ.
- d. We must note, these verses say nothing about:
 - 1) The second coming.
 - 2) A reign on earth.
 - 3) A bodily resurrection.
 - 4) All the righteous (just martyrs).
 - 5) Christ isn’t found on earth.
 - 6) Says nothing about an establishment of a kingdom.
 - 7) Says nothing about the throne of David.
 - 8) Says nothing about the Jews being gathered in Israel.
 - a) This is their “proof” text, and it says nothing!
 - b) They have taken a symbolic number found here and twisted it to be a cornerstone for a doctrine that is not promoted in the chapter 20 or the Bible.

8. The Last Days

- a. The phrase “the last days” is found seven times in the Bible:
 - 1) Isa. 2:2; Mic. 4:1; Acts 2:17; 2 Tim. 3:1; Heb. 1:2; Jms. 5:3; 2 Pet. 3:3.
- b. They claim the last days are “the conclusions of the current system of things.”
 - 1) What they mean by that is “The last days (also referred to as the End Time or the Great Tribulation) is a period of roughly 3 1/2 years or 42 months (Revelation 11:2-3) where just before Jesus' Second Coming, when the Beast and the False Prophet will rule the world through their counterfeit version of God's kingdom.
 - 2) D.P. claim the Great Tribulation, 3 ½ years is 42 months, which is divided into 2 periods:
 - a) The first period is 24 months, when the Anti-Christ and the Great Tribulation is ramping up.
 - b) The second period is 18 months, and they consider this specific 18-month period to be the “Last Days” or the “Day of the Lord.”
 - a. During this time God will specifically direct His punishments on unrepentant humanity.

c. What does the Bible say?

- 1) The Bible teaches there are three main religious dispensations:
 - a) Patriarchal Age:
 - 1. Jews – Adam to Mt. Sinai
 - 2. Gentiles – Adam to the cross.
 - b) Mosaic Age:
 - 1. Jews – the descendants of Abraham (Rom. 3:1-2; Matt. 3:9).
 - 2. Existed from Mt. Sinai to the cross (Exo. 20; Eph. 2:15; Col. 2:14-17).
 - c) Christian Age:
 - 1. Applies to humanity (Acts 2:5; Matt. 28:18-20).
 - 2. Exists from the cross until the second coming (Eph. 2:15-19; Col. 2:14-15; Heb. 9:15-17).

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- 2) There were three dispensations because the first two were insufficient and preparatory for the third:
 - a) Because the blood of bulls and goats did not suffice (Heb. 10:4).
 - b) The Law of Christ has every advantage, because Christ shed His blood and remission of sins is available to everyone (Rev. 1:5; Acts 22:16; Rom. 6:3-5).
- 3) Passages that speak of the “last days.” We need to look at them contextually for their either speak of the end of Judaism and the end of the Christian age.
 - a) Isaiah 2:2 – Points to Pentecost.
 - b) Micah 4:11 – Points to Pentecost.
 - c) Acts 2:17 – On Pentecost Peter comments upon Joel 2 alluding to this being the beginning of the last days.
 - d) 2 Tim. 3:1 – Warns us about the enemies of truth.
 - e) Heb. 1:2 – Teaches us that Jesus is the lawgiver during the last days.
 - f) 2 Pet. 3:3 – Teaches that men will scoff at the idea of a second coming.
- 1) After this age the earth will cease to exist.

d. Conclusion:

- 1) The last days began at Pentecost (Acts 2:17) and will end at the second coming of Jesus (2 Cor. 5:10-11).
- 2) D.P. teach we are still waiting on these days of trouble to start.

9. The Land Promise (Gen 12:1-7)

a. Another fallacy within Premillennialism is that God has never delivered on the Land Promise given to Abraham and therefore they place the fulfillment of this prophecy during the supposed 1,000-year reign of Jesus from Jerusalem.

1) “The Jews who believe in the Messiah will also possess the land which is bordered on the east by the Euphrates River, and on the west by the Nile.”⁶

a. According to D.P. the saved Jews will be raptured.

b. The 144,000 saved Jews who are coming back as missionaries will be headquartered in the Promised Land during the Tribulation.

c. The Jews they convert will move to the land.

b. God’s initial covenant with Abraham is found in Genesis 12:1-3 and there are four parts to it:

1) One, Abraham will have a great name (12:1-3)

2) Two, Abraham will be the father of a great nation (12:2).

2) Three, all of humanity will be blessed through Abraham’s seed (12:3).

3) Four, God will give Abraham’s seed a certain portion of land (12:7).

c. What does the Bible say?

1) Does Abraham have a great name?

a) He is the Father our Faith

b) 1.2 billion Moslems say he had the purest faith on earth.

c) 15 million Jews believe he is the Father of their faith.

2) Is Abraham the father of a great nation (12:2)?

a) “The Lord your God has multiplied you, and here you are today, as the stars of the heaven in multitude” (Deut. 1:10).

1. See Exodus 1:7-15.

3) Has humanity been blessed through Abraham’s seed (12:3)?

a) The apostles Peter and Paul both claimed these promises were fulfilled in Christ (Acts 3:25-26; Galatians 3:9).

1. “Those who are of faith are blessed with believing Abraham” (Gal. 3:9).

⁶ The Late Great Planet Earth, Lindsey, Hal

4) Did God give them the Promised Land?

a) Abraham dwelt in the land (Gen. 13:12) and God promised to give his seed all the land that he could see, from a mountain top, and then some (Gen. 13:14-15).

1. Before Joshua died, he said, “And the Lord gave unto Israel ALL THE LAND which he swore to give unto their fathers; and they possessed it and dwelt therein. There failed NOT OUGHT of any good thing which the Lord had spoken unto the house of Israel; all came to pass” (Josh 21:43-45).

a. See Nehemiah 9:7-8.

2. However, the land promise, just like the offer of salvation is conditional.

a. They had to remain faithful to God to keep the land.

b. “When ye have transgressed the covenant of the Lord then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he has given unto you” (Josh 23:16).

1) See Deuteronomy 28.

d. Premillennialists rebut and claim that the land promise was an eternal promise for God said He would give Abraham’s descendants this land “forever” (Genesis 13:15).

1) They refuse to acknowledge what they know is true and that words “forever” or “everlasting” in the Bible doesn’t necessary mean for eternity, or “absolutely unending,” but instead it means until a completed time.

2) For example:

a) Circumcision was said to be an “everlasting covenant” (Gen. 17:13, but, yet circumcision of the flesh means nothing today (Rom. 2:28-29).

b) The Passover was said to be ordained “forever” (Exo. 12:14). But yet it was nailed to the cross (Col. 2:14-17), and Christ is now our Passover (1 Cor 5:7).

c) The same is true about the Levitical Priesthood, but it was replaced by Christ (Num. 25:13; Heb. 7:11-28).

1. The Bible clearly defines how it uses the words “forever,” and from time to time they have a temporary significance.

3) Even though they claim the Land Promise is eternal, they still don’t believe it or teach it, because after the 1,000 year reign they claim the world will be destroyed.

10. National Promise

a. Premillennialism teaches God has never fulfilled the promises made to National Israel through Abraham in Genesis 12:1-7.

1) They claim these promises will be fulfilled during “the millennium.” And during that time National Israel will be God’s favored people.

a) The thought is the Jews will see the scarred hands of Jesus and just fall down and worship Him.

2) Bible passages they use to promote a special relationship between National Israel and God.

a) “For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth” (Deut. 7:6).

b) 1 Kings 3:8; 8:53; Psa. 105:43; Isa. 43:4; 65:9.

3) Quotes:

a) “Passages of the Old Testament ... anticipating a future day of glory for Israel find their fulfillment in the millennial reign of Christ. The regathering of Israel, a prominent theme of most of the prophets, has its purpose realized in the re-establishment of Israel in their ancient land. Israel as a nation is delivered from her persecutors in the time of tribulation and brought into the place of blessing and restoration.”⁷

b) “The Gentiles will be Israel’s servants during that age ...”⁸ - Pentecost, Things to Come, p. 508 (via Miller, p. 207).

4) Historically:

a) Dispensationalism got a great boost when the United Nations gave their #181 resolution in Nov. 28, 1947 and was passed in May 1948 to return the Jews to their land.

b) They saw this as clear evidence that these are now the beginning stages of the “last days.”

b. What does the Bible say?

⁷ The Millennial Kingdom, Walvoord, p 303

⁸ Things To Come, Pentecost, p 508

- 1) God chose the Jewish people knowing that through them He could bring forth the Messiah (Gen. 18:19).
 - a) The question is, did God chose them to have a special eternal relationship with Him or not?
- 2) The New Testament makes clear that there is a national (physical) Israel and a spiritual Israel:
 - a) The Bible is clear that national Israel was to be destroyed (Mat. 24:1-35).
 1. At that time (A.D. 70) God would put a physical end to the Jewish religion and their government.
 2. God put an end to spiritual Israel at the cross (Col. 2:14-17).
- 3) The fact that God moved away from physical Israel for spiritual Israel is evident in Romans 2:28-29, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”
 - a) See also Romans 9:6, 25-33; 10:1-3; 11:5, 13-24.
 1. Galatians 3:7-9 and 28-29 make it very clear National Israel means nothing to God today.
- 4) They like to rebut with Romans 11:26, “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”
 - a) The problem is with their understanding of “all Israel.”
 - b) In Romans 9-11, Paul is dealing with God’s rejection of National (Physical) Israel.
 1. Paul begins this discussion in Romans 9, and early in the discussion, Paul defines who Israel is, “It is not as though God's word had failed. For not all who are descended from Israel are Israel” (9:6).
 - c) Romans 11:2 the Bible teaches God has not cast His people away, but the question is who are His people? National or Spiritual Israel?
 1. Notice the Bible says His people were people He foreknew.
 2. Who did He “foreknew?”
 - a. They are those who are recipients of God’s grace (v 5-6).
 - b. How do we receive God’s grace today?
 - 1) Through faith in Christ (Eph. 2:8-10).
 - c. Notice in verses 14-16:
 - 1) Paul hopes to arouse and save some (not all).
 - 2) Their rejection brought reconciliation for the Gentiles.
 - 3) They can be alive again if they accept Christ.
 - d. Notice 11:23 – God will graft the Jews into His body if they

believe.

e. Notice 11:26 – Paul says this is the way that the Jews can be saved.

- 1) What way?
- 2) Belief and obedience to Christ (John 8:24; Heb. 5:9).
- 3) Circumcision of the heart is what makes a person a true Jew (Rom. 2:28-29).

c. Conclusion:

- 1) National Israel means nothing to God today. He put an end to that and now demands all men everywhere to repent.
- 2) Today there are only two classifications of people – saved and lost.
- 3) For those who demand that National Israel be saved because it is their fleshly rights. Well, how many pure Israelites are there in the world today?
 - a) “The Jews as a Race: The findings of physical anthropology show that, contrary to popular view, there is no Jewish race.”⁹
 1. All physical Jews, like me, are no longer pure. Most of us just have a touch of ancient Jewish physical blood left in us.

⁹ The Encyclopedia Britannica, Vol. 12, 1973, p. 1054

11. Gentile Promise and Judgment of The Nations

- a. Premillennialism teaches that National Israel is God's chosen people. They have been, should have always been and will be.
 - 1) They quote Isa 61:5-6 to twist it to mean the Jews are superior and will be superior in the kingdom to come.
 - 2) They acknowledge that National Israel lost her way in Old Testament times and God allowed the Gentiles to discipline them.
 - 3) They quote passages like Deuteronomy 7:6 to evidence that the Jews are God's "eternal" chosen people.
- b. They teach that Jesus came in the flesh to establish the throne of David in Jerusalem, however, the Jews were not ready for Christ, and they rejected Him.
 - 1) This rejection then opened the doors for Gentile Salvation in the church, which they claim is not the eternal purpose of God, which is called "The Fullness of the Gentiles" (Rom 11:25).
 - a) Part of this time frame is also punishment for Israel's rejection of Christ, meaning what they call, "The Hardening of the Jews," taken from Romans 11:25, "I want you to understand this mystery, dear brothers and sisters, so that you will not feel proud about yourselves. Some of the people of Israel have hard hearts, but this will last only until the full number of Gentiles comes to Christ." NLT
 - b) And part of this punishment is the "Times of Gentile Dominion" over Jerusalem, which they take from Luke 21:24, "And they shall fall by the edge of the sword and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." KJV
 - 1. Now Jews can be saved during the Church Age and find equality and serve along with the Gentiles.
 - 2. But, God never created the Jews for equality, but if they desire Jesus, they can have Him and equality.
 - 2. In short, they teach during the pause between the 69th and 70th week, God is allowing the Gentiles to have the upper hand over the Jews, to harden the Jews (Or prepare them to accept Jesus later).

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- a) While the Gentiles have the upper hand, the church exists to offer them salvation, until the “Fullness of the Gentiles” is complete, meaning, a certain number of saved Gentiles.
- b) When that happens, the saved Gentiles will be raptured, the church will end, the 144,000 Jewish missionaries will come, and along with the Man of God, start to rebuild Jerusalem and restore the Jews back to their rightful place.
- c) The Rapture will end the Gentile Promise and the Tribulation will start.
- c. During the Tribulation they claim the 144,000 Jewish Missionaries, known as “Brothers of Mine” (Matt 25:40, 45) along with the Man of God will bring salvation to ready Jews who will be preparing Jerusalem for their king’s arrival.
 - 1. Gentiles will still be able to be saved during the Tribulation and they claim many will, but most will rise up and war against the Jews and faithful Gentiles, along with the Anti-Christ, and the Sea and Land Beasts, during the Great Tribulation.
 - 2. After the Last Day, Jesus will come down and setup His throne in Jerusalem, and at that time, the Judgment of the Gentiles will commence:
 - a) This judgment is only for the Gentiles living at that time.
 - b) The “Great White Throne Judgment” for the Gentiles who have already died lost will take place after the 1,000 year reign.
 - c) During the “Judgment of the Gentiles” all living Gentiles will be gathered to the Valley of Jehoshaphat:
 - 1) Those saved during the Tribulation will be allowed to enter the Millennial Reign.
 - 2) Those who brought war upon the Jews will be eternally judged at that time.

d. What does the Bible say about Jewish Gentile equality?

- 1) New Testament:
 - a) God is not a respecter of persons (Acts 10:33-34).
 - b) Jews and Gentiles are just sinners before God (Rom. 3:10, 23).
 - c) Jews and Gentiles are both saved by obedient faith and through such enter the same body (Eph. 2:13-16).
 - d) A true “Jew” is one circumcised of the heart (Rom. 2:28-29).
 - e) Abraham was made the father of many nations (Rom. 4:17).
 - 1. In John 11:51-52 the Jewish nation is referenced as an “ethnos” the same description given to the Gentiles 93 times in the New Testament.
- 2) Old Testament:
 - a) God chose Israel because God was working through them to bring forth Jesus.

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1. It was not that they were a special tribe better than anyone else.
2. In Exodus 32:10 (Deut. 9:14-15) God was so fed up with Israel He told Moses He was going to destroy all of Israel and fulfill the Abrahamic promises through Moses.

b) Even in OT times God wanted the Gentile nations to be saved:

1. Obadiah spoke to Edom.
2. Jonah and Nahum spoke to Assyria.
3. Zephaniah spoke to the Canaanites and Ethiopians.
 - a) God expected Israel to be a light to the Gentiles and bring them into God's fold even in OT times, Isa. 60:1-3; Eze. 5:5.
4. Various other points and passages:
 - a) God allowed several Gentile women to become part of the seed line of Christ – Tamar, Rahab, Ruth, and Bathsheba (Matt. 1).
 - b) God allowed Gentiles to worship Him in Jerusalem (1 Kin. 8:41-43).
 - c) God's house was open for all people (Isa. 55:6-8).
 - d) God wanted people from every nation to worship Him (Psa. 22:27; 84:9).

f. Conclusion:

- 1) In Philippians 3:3, Paul wrote that the saved are the circumcision, "Those who serve God by the Spirit."

Timeline Review

Fullness of the Gentiles (Church Age, Hardening of Israel)
Rapture (Church will end)

Tribulation (7 years)

Return of the 144,000
Rise of the Man of God
Salvation of the Jews/Some Gentiles/Rebuilding of Jerusalem

Great Tribulation (3 ½ years; 42 months)

24 Months
Rise of the Sea and Land Beast
Rise of the Anti-Christ
Rise of the Gentiles against the saved

18 Months
Last Day
Armageddon

Second Coming

The Gentile Gathering (Valley of Jehoshaphat)
Saved Gentiles – Millennium
Lost Gentiles – Hell

1,000 Year Later

Great White Throne Judgment

12. Day of the Lord

- a. Already discussed (#8) “The Last Day” as being an 18-month period, known as the last period of “The Great Tribulation.” Let’s go deeper!
- b. The “Day of the Lord” to them is the final push of God to destroy Satan’s army at Armageddon.
 - 1) The Day will occur at the end of the transition from the first 24 months in the Great Tribulation to the last 18-months and will be introduced by the changing of heavenly bodies. (This happens at the end of the 6th seal, but we have not been discussing their doctrines based on Revelation’s seals.) All this is evidence to them the 70th week (The Millennium) is about to start.
- c. The phrase or concept of “Day of the Lord” is also known as the “Day of Judgment” “The Last Day,” and “The Great Day.”
 - 1) The phrase is used right at 20 times in the Bible.
- d. They like to use 2 Peter 3:8 as their “proof text.”
 - 1) They also like to take passages out of context from Joel and Zechariah to prove the existence of this day.
 - a) We will consider their doctrine from Joel

e. They teach:

- 1) Joel 3 (3:2; 3:14; and Zechariah 12:11) are all used by premillennialists as evidence that God would bring all the unbelieving nations to the Valley of Jezreel to fight one final battle for supremacy.
- 2) “The prophet Joel describes the day of the Lord as a day when destruction will come from the Almighty. He shows God in His camp, with an army of such power that none can hope to defeat it. Yet, Joel also mentions multitudes gathering against God in a place called “the valley of decision” where this battle is to take place (Joel 3:14). This is likely describing the battle of Armageddon, when all the nations of the world will be driven by Satan to fruitlessly come against God in battle (Revelation 16:13-16).”¹⁰
- 3) “It is ushered in with plagues and closes with fire, between which lies a long

¹⁰ <https://www.compellingtruth.org/day-of-the-lord.html>

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season of the ‘sure mercies of David’, or the ‘millennium’. In it there will be four visible judgments. The “Day of the Lord: has two aspects, to-wit: Judgment on God’s enemies, and deliverance and blessings on God’s people.”¹¹

4) Their doctrine from Joel 2:31:

- a) “The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come” (Joel 2:31).
- b) “Putting the jigsaw puzzle pieces together in careful Berean fashion we see the connection of the cosmic signs Jesus spoke about in Mat. 24:29 with the very same 6th seal cosmic signs spoken of by the prophet Joel in Joel 2:30, 31, 32. God speaks through Joel to tell us that the very same cosmic disturbances of the 6th seal precede and herald the rolling back of the heavens, the unzipping of space-time, and the opening of the Day of the Lord to execute the Judgment.”¹²

- 1. The claim is these cosmic disturbances are evidence that the 6th seal is closing, and the Day of the Lord is starting!

f. The Bible teaches:

- 1) The Old Testament used the phrase “Day of the Lord” in various ways:
 - a) To reference God’s judgment upon nations, cities, or people (Isa. 13:1-13; Jer. 46:10; Ezek. 30:3, 13:5; Amo. 5:18-20; Oba. 1:15; Zeph. 1:7-18).
- 2) The “Day of the Lord” in the New Testament references the second coming of Christ (John 14; 1 Thess. 1:7-9) when the earth will be destroyed (2 Pet. 3) and all men will be judged (1 Cor. 1:8, 5:5, Phil. 1:6, 10, 2:16; 1 Thess. 5:2, 2:2; 2 Pet. 3:10).
- 3) The book of Joel teaches:
 - a) Joel 1
 - 1. Joel 1:15, 2:1, 2:11 all reference the “Day of the Lord.”
 - 2. Joel was a prophet to Judah and Jerusalem. The people had once again forsaken God and Joel clearly was calling them to repentance or destruction. A casual reading starting in 1:2 makes it clear God was speaking to Israel about their crimes against Him.
 - 3. If they refused to repent – God was going to destroy Jerusalem.
 - b) Joel 2
 - 1. The paragraph starting in verse 28, Joel speaks of God’s spirit being poured out (v 29).
 - 2. Peter referenced this during his sermons in Acts 2 and 3 in relation to the church.
 - 3. Joel prophesies the beginning of the church.

¹¹ Jesus is Coming, Blackstone, W.E., pg. 104-106.

¹² <http://endtimepilgrim.org/posttribrap.htm>

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4. Then in verses 30-32 we see a terrible Day of the Lord being prophesied about.
5. Note that those who call upon God's name will be saved (v32) from whatever was going to happen in Jerusalem.
 - a. This is commonly understood to reference the Destruction of Jerusalem in A.D. 70.
6. The point is Joel was speaking about the future of Israel:
 - a. God would establish His church.
 - b. Put an end of National Judaism forever.
 - 1) Their throne, temple, genealogical records, sacrifices, and more would all cease as evidence that they were no longer God's chosen people.

g. Conclusion:

- 1) The theory that promotes the changing of heavenly beings as evidence that the 70th week or the Day of the Lord is commencing is contrary to the Bible.
- 2) The Bible teaches nothing about a millennium reign by Jesus and the Jews on earth.
- 3) The only use of the term "Day of the Lord" as found in the pages of the New Testament is in reference to the final great day when Jesus returns.

13. The Wars - Armageddon/Gog and Magog

- a. The Battle of Armageddon is to be the final war between good and evil, Satan and God.
 - 1) Premillennialists proof texts (Revelation 17-19).
 - a) “For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” (Rev. 16:14).
 - b) “And he gathered them together into a place called in the Hebrew tongue Armageddon” (Rev. 16:16).
 - 2) The battle is to take place at the end of the Great Tribulation and right as the 1,000-year reign begins.
 - 3) After the rapture there will be a man who will lead a great revival back to God.
 - a) After about 3 ½ years this man will prove he is not loyal to God, but actually the anti-Christ.
 - b) He will gather his demons, the beast, and all the nations that have historically stood against National Israel into one final battle on earth for earthly supremacy.
 - 4) God will help the nations loyal to God and National Israel to overcome this united front.
 - a) As the 7 years are coming to an end and God’s army is triumphing over Satan’s army, Jesus will then appear on top of Mt. Olives, from where he ascended, to be crowned King of Kings and Lord of Lords in Jerusalem.
 1. It was common in ancient days for the king to allow the generals to lead the war and when it appears the city was about to be taken for the king to show up and lead the final charge.
 - b) At this time Satan will make one final push but he and his spiritual army, the beast, and the nations who have historically opposed National Israel will be destroyed.
 - 5) Please note, there are no Bible verses to support any of this.
 - a) It is a great fictional story and would make a great movie, but it is simply fiction.

6) Why Armageddon?

- a) Remember this is a symbolic apocalyptic book written in a style that the early Christians would understand.
- b) There is no mountain named Armageddon:
 1. Har – does mean hill.
 2. This is a reference to the hill country and plains around the Meggido (Mu-gee-doe) Valley, situated in the land that belonged to Issachar (eye-suh-car).
- c) There have been estimates that as many as 200 battles/wars have been

fought in this region.

1. 2 great Jewish victories occurred here:
 - a. Barak over the Canaanites (Jud. 4:15).
 - b. Gideon over the Midianites (Jud. 7).
2. 2 horrendous losses for Israel/Judah took place here:
 - a. The death of King Saul and his sons (1 Sam. 31).
 - b. The death of Josiah (2 Kin. 23).

d) This is the site of many great battles that the Jews will never forget.

b. The Battle of Gog and Magog

1) Proof Texts:

- a) Ezekiel 37 – The Vision of the Valley of Dry Bones.
- b) Ezekiel 38:1-4 – Gog and Magog invade Palestine.

2) D.P. are divided into several camps pertaining to what and when?

- a) What – Is this a stand-alone battle? Or part of Armageddon?
- b) When – Three theories:
 1. Pre-Rapture/Tribulation
 2. Tribulation (First 3 ½ years)
 3. Armageddon

3) Most believe this is not a reference to Armageddon

- a) #1 - This battle the armies come from a few northern nations (Eze 38:6, 15; 39:2). The battle in Revelation 20 involves all nations.
- b) #2 – There is no mention of Satan in Eze 38-39 as in Rev 20:7.
- c) #3 – The battle of Eze 38-39 is to bring Israel back to God.

4) Who/what are Gog and Magog? Several theories:

- a) #1 - Magog may reference the person and people that came from Noah's grandson (Gen 10:2).
- b) #2 - Existing nations known as Magog and Gog (Rev 20:7-8)
 1. Who came to represent Gentile nations against God.
- c) #3 – Magog is a person from Gog.

5) This battle is an unexpected battle (38:11), where several northern nations, with skilled barbarians (38:15; 39:3-9) will attack Jerusalem and will usher in a time of repentance and peace for Israel.

- a) Most accept this as occurring after the Times of the Gentiles are fulfilled, after the Rapture takes place, and the 144,000 missionaries and the Man of God start their great revival.
- b) They claim the war will actually help convert the Jews

c. The Bible teaches - Armageddon

1) The Bible does not teach that during the battle that Jesus will descend to Mt. Olives and be crowned King of Kings in Jerusalem and rule from there:

- a) First, Jeremiah and the Hebrew author both claim this in an impossibility:

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1. No son of David would rule as king again on earth (Jer. 22:28-30).
2. Jesus' priesthood was not of the earth (Heb. 8:14).
- b) Secondly, according to Revelation 17:12-14 teaches that many will rise up with one mind and fight against the Lamb.
 1. Note, the Lamb will overcome them and that the Lamb is the Lord of lords and the King of kings.
 - a. Meaning Jesus is Lord of lords, King of kings in heaven.
 - b. That is one reason why Jesus overcame them.
 2. Plus, in Revelation 19 that Christ is in heaven when the battles are taking place, not on earth (19:1, 16).
- c) The Bible is clear. There is some sort of battle. But, Jesus, who is already crowned King of kings is in heaven when all this takes place.

2) Revelation 12ff:

- a) This section of Revelation is about the Dragon giving the Sea and Land Beasts authority to war over the church.
 - 1) He tried to keep the Child from being born and failed (1-6).
 - 2) He tried to keep the Child from fulfilling His destiny and failed (1-6).
 - 3) Satan then would take the war to God's people (10-11, 13-17).
 - a) Chapter 13 is a continuation of the thought from chapter 12.
- b) The Sea Beast represents:
 - 1) Represents Satan using political forces to oppose God's people (13:1-10).
- c) The Land Beast represents:
 - 1) Represents Satan using false doctrine to oppose God's people (13:11-18).
 - a) Notice Satan will deceive Christians (1 Tim. 4:1).
- 3) The Battle of Armageddon is simply a spiritual battle between Satan and God's people, truth and error:
 - a) He is our adversary (1 Pet. 5:8; 2 Cor. 2:11; 2 Cor. 11:3).
 - b) Truth will provide victory (John 8:32, 17:17; Rev. 19:1, 5, 19-21).

d. The Battle of Gog and Magog

- 1) Ezekiel 37 – The Valley of the Dry Bones
 - a) This is a reference to the resurrection of a dispersed and divided Israel into the kingdom of Christ (Matt. 16:18; Acts 2; Eph. 2:12; Col. 1:13-18).
 - b) Though they were dead to the bone, God would allow them to live again!

2) Ezekiel 38-39 – Gog and Magog

- a) Chapter 37 God would restore the fortunes of Israel and much more when the church was established.
- b) She will once again unite as one nation with a new heart and a new mind

under God.

- 1) She will leave in peace with the Messiah ruling over her.
- c) But then the question arose as to what will keep their enemies from overtaking them again as the Egyptians, Assyrians and Babylonians did?
 - 1) God speaks of a future assurance under the Messiah.
 - 2) God portrays Israel being surrounded by enemies on all sides by the largest army ever gathered but yet Israel will not be harmed at all for God will protect them (Matthew 28:20).
 - a. Zechariah 2:5 teaches God will be a wall of fire about them.
 - b. The point of Ezekiel 38-39 it doesn't matter who will rise up against the church, God will protect her!

14. The Resurrections of the Dead and The Two Comings of Jesus

a. The Resurrection of the Dead

- 1) D.P. teach there will be two resurrections separated by a 1,007 years.
 - a) The Believers Resurrection – Rapture
 - b) The Lost Resurrection – End of the Millennium
- 2) “Some premillennialists construe “the first resurrection” as believers’ bodily resurrection at Christ’s second coming (see 1 Thess. 4:13–17; 1 Cor. 15:20–23). Although John does not mention a “second resurrection,” these premillennialists believe that a subsequent bodily resurrection of unbelievers is implied in the statement, “The rest of the dead did not come to life until the thousand years were ended” (Rev. 20:5). In this premillennial view of the future, therefore, there are two bodily resurrections separated by a thousand years. Christians will receive their resurrection bodies at Jesus’ glorious return from heaven, and in that resurrected state they will share Jesus’ rule over an earth much improved from the present but not purged of sin. Then, centuries later, non-Christians’ souls will be restored to embodied existence to face final judgment.”¹³

b. The Bible Says:

- 1) There will be a resurrection of the dead (1 Corinthians 15:13-15, 17-23).
- 2) Is there evidence of a resurrection?
 - a) Peter and John found Christ’s empty tomb (John 20:1-10).
 - b) Resurrection deniers tried to explain the resurrection away:
 1. The disciples stole the corpse (Matt. 28:13).
 2. Enemies stole the body (Matt. 28:11-15).
 3. Jesus arose from the grave (Matt. 28:5-6).
 - c) There were hundreds of witnesses (1 Cor. 15:5-8; Acts 1:9-11).
 - d) The resurrection of Christ is evidence that we will be resurrected (Heb. 13:20) at His second coming (Jn. 5:28, 11:23-25; Acts 24:15, 21; 2 Tim. 2:18).
- 3) The Bible says there is one resurrection
 - a) “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:28-29).
 - b) Notice John’s points:
 1. “There is an hour coming.”
 - a. Meaning a single episode not multiple episodes.
 2. “All in their graves.”

¹³ <https://www.ligonier.org/learn/articles/first-and-second-resurrection/>

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a. All is everyone who is dead.

1) All – pantes – means “of the whole.”¹⁴

3. Notice all who have done good or evil will come forth at that hour.

a. There is no evidence of multiple comings and resurrections.

1) “In Acts 23:6 and 24:15 Paul refers to the resurrection of the dead – both of the just and the unjust – and he calls it “the” resurrection of “the” dead, both in singular number. There is but one resurrection and it is of “the dead” – all the dead. Certainly the dead specifies all the dead... Jesus said in Luke 20:35 that they ‘which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, but in Matt. 22:30-31 he refers to the same class, and the same resurrection, as ‘touching the resurrection.’”¹⁵

c. D.P. teach there are two comings of Christ as evidenced by two distinct Greek words:

1) “Parousia” which they say means His “presence.”

2) “Epiphaneia” which means “appearing” or “manifestation.”

3) The “two comings” theory comes from a twisting of 2 Thessalonians 2:8, “And Then shall that Wicked be revealed, whom the LORD shall consume with the spirit of his mouth and shall destroy with the brightness of his coming.”

a) They claim the word “brightness” – “epiphaneia” means “appearing” or “manifestation.”

b) They claim the words “his coming” – “parousia” means “presence.”

1. They claim each of these words reference a different coming of Christ.

a. When Jesus comes FOR the saints – the rapture – that is His presence – the “parousia.”

b. When Jesus comes WITH the saints that will be when Jesus will descend at Mt. Olives toward the end of Armageddon to be crowned King at Jerusalem to begin judgement against the nations with His saints by His side.

d. The Bible says:

1) First, The Bible doesn’t place 3 ½-7 years between “epiphaneia” and “parousia.”

a) There is not a millisecond difference between the two.

2) Secondly, the Bible says there will be ONE resurrection and ONE judgment.

¹⁴ <https://biblehub.com/interlinear/john/5-28.htm>

¹⁵ God’s Prophetic Word, Wallace, Foy E., p 245

- a) Who will be judged?
 - 1. The world (Acts 17:30-31).
 - 2. All the nations (Matt. 25:31-32).
 - 3. Individuals (Rom. 2:6; 14:12; 1 Cor. 3:8; 2 Cor. 5:10).
 - 4. Small and the great (Rev. 20:12-15).
- 3) Thirdly, Things that will take place on that Great Day!
 - a) Angels will announce His coming (1 Thess. 4:16).
 - b) The Lord will descend (Acts 1:11).
 - c) The dead will be raised, and the living changed (John 5:28-29; 1 Cor. 15:52).
 - d) God will open His books (Rev. 20:12-14).
 - e) The righteous will enter heaven (Matt. 25:34).
 - f) The wicked will enter hell (Matt. 25:41).

Timeline Review

Battle of Gog and Magog*
 Fullness of the Gentiles (Church Age, Hardening of Israel)
 Rapture (Church will end)**

Tribulation (7 years)

Return of the 144,000
 Rise of the Man of God
 Salvation of the Jews/Some Gentiles/Rebuilding of Jerusalem

Great Tribulation (3 ½ years; 42 months)

24 Months
 Rise of the Sea and Land Beast
 Rise of the Anti-Christ
 Rise of the Gentiles against the saved

18 Months
 Changing of the Heavenly Bodies
 Last Day
 Armageddon

Second Coming

The Gentile Gathering (Valley of Jehoshaphat)
 Jesus Descends Upon Mt. Olives
 Armageddon
 Saved Gentiles – Millennium
 Lost Gentiles – Hell

1,000 Year Later

Great White Throne Judgment

*Perhaps here or early in The Tribulation

**Perhaps pre, mid, or post tribulation

15. The Thrones!

a. Premillennialists believe that as Armageddon is ending, that Jesus will descend upon Mt. Olives and be crowned king in Jerusalem and rule for 1,000 years upon David's throne.

- 1) At this time they believe David will then be given rule over the Jews (Jer 30:9; Eze 37:24).
- 2) They also believe faithful Jews will be given a shared rule over the Gentiles.
- 3) And since there is a revival of the monarchy, there must be a revival of the priesthood as well.
- 4) They get most of this from taking a literal interpretation approach of Old Testament prophecies and mingle those concepts with Revelation 20 to come to this conclusion

b. First, the 1,000 year rule of Jesus on earth

- 1) "When will the Messiah be upon David's throne? This will take place when Messiah the King reigns and executes justice IN THE EARTH. At this time Israel will dwell safely. This can only mean that Christ will sit on David's throne during His millennial reign and not before."¹⁶

a) Notice the lack of Biblical support in this quote.

c. Second, the rule of David

- 1) They also teach David will be resurrected to reign National Israel under the authority of Christ. They use Jer. 30:9; Eze. 34:23-24 and Hos. 3:5 to try and prove this.

a) "And DAVID My servant shall be KING over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell IN THE LAND that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and My servant DAVID shall be their PRINCE for ever" (Ezekiel 37:24-25).

The resurrected David, who is called both KING and PRINCE, will be directly involved in the millennial government, serving under Christ: "Directly under Christ, having authority over all Israel, will be the resurrected David, who is given both titles of king and prince. He will be king because he will rule over Israel, but he will be a prince in that he will be under the authority of Christ" (Arnold Fruchtenbaum, The Footprints

¹⁶

<http://middletownbiblechurch.org/dispens/davidthr.htm#:~:text=David%27s%20throne%20is%20in%20Jerusalem%20of%20Judah%2C%20on,shall%20dwell%20safely%3A%20and%20this%20is%20His%20Name>

of the Messiah, page 282).¹⁷

d. Thirdly, the rule of Abrahams's children

- 1) From Psalm 132:11-12, "Of the fruit of thy body I will set upon thy (David's – H.S) throne. If thy children will keep my covenant and my testimony that I shall teach them, **their children** (plural) shall also sit upon thy throne evermore."
 - a) They claim David's children will sit upon David's throne through the millennium (see Isa. 9:7; Jer. 17:25; 23:5-6; 33:18-21; Eze. 40:46; 43:19; 44:15; 48:11; 37:24-25).
- 2) From Psalm 132:13, 17, "For the Lord hath chosen Zion; He hath desired it for His habitation.... There will I make the **horn of David** (power/authority) to bud."
 - a) From here they teach the throne will be in Zion – Jerusalem.

e. Fourth, the revival of the priesthood

- 1) They also teach during the millennial reign the Levitical priesthood will be reestablished to serve Christ. They take this from Jer. 33:18, 21.
 - a) "The throne of David is here associated with Levitical priests. Christ cannot be upon the throne of David apart from an association with Levitical priests (Others say this is a Christian Priesthood). During this present age there are no functioning Levitical priests. During the millennium Levitical/Zadokian priests will be associated with Christ and serving in the millennial temple (Ezekiel 40:46; 43:19; 44:15; 48:11)."¹⁸

f. What does the Bible teach?

- 1) Jesus and His Throne:
 - a) Christ is to be a PRIEST ruling from HIS THRONE:
 - a) "Tell him this is what the LORD Almighty says: 'Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD. 13It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two'" (Zech. 6:12-13).
 - b) Notice the Branch will build a temple and rule upon its throne.
 1. The Branch is Christ (Isa. 11:1; Rom. 15:12).
 2. The temple is the church (Eph. 2:21-22; 1 Cor. 3:16).
 3. Jesus is ruling today (Acts 2:30; Heb. 1:3; 1:8; Matt. 28:18).
 - c) Just as the Son of David (Jer 22:26ff) could not rule as king on earth, neither could the Branch (the High Priest) serve as priest on earth (Heb. 8:4; 7:14).

¹⁷ The Footprints of The Messiah, Fruchtenbaum, Arnold, p 282.

¹⁸ Ibid

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1. Jesus made it clear, “My kingdom is not of the earth” (John 18:36).

d) Christ is now reigning:

1. Premillennialism has Jesus lording as Lord and King today without a throne.

2. Bible says:

a. Jesus is reigning (Acts 2:30).

b. His reign will continue until God fulfills His purposes (1 Cor. 15:25-26).

c. His reign is in heaven (Heb. 1:3-13; 10:12-13).

3. His kingdom is not of this world, so His throne is not of this world (John 18:36).

2) About David:

a) David came to the throne after the death of King Saul (2 Sam. 5:2-3).

1. He ruled Israel at the climax of their power and in the minds of the Jews, David was the perfect king and a type of the coming Messiah.

2. Because David was a man after God’s own heart, God promised to establish his throne through eternity (2 Sam. 7:12-13, 16-17; Psa. 89:35-37).

a. Peter said that Christ is the fulfillment of this prophecy (Acts 2:30).

b) The last son of David to reign on David’s throne on earth is Coniah (Jer. 22:24-30).

1. God clearly said, no son of David would rule from Jerusalem again:

2. Jesus was physically and legally David’s seed through Joseph and Mary (Matt. 1:12-16).

3. He cannot rule as King from earth.

3) About the Jews reigning:

a. We must remember who a true Jew/Israelite is today (Rom 2:28-29), which is someone faithful to God.

b. True Israel will be part of the judgment (Matt 19:28; Lk 22:30; 1 Cor 6:2)

c. True Israel will reign (Rev 3:21; 2 Tim 2:12)

4) Will there be priests in heaven?

a) The Aaronic Priesthood has been abolished, and Christ is our High Priest after the order of Melchizedek (Heb 5:5-6)

b) Christians are their own priests today (1 Pet 2:5-9)

c) The saved will be a Kingdom of priests in heaven (Rev 5:10)

5) Please note that Revelation 20 says nothing about Jesus reigning on a literal throne from Jerusalem for 1,000 years:

a) Does not mention a reign on earth.

b) Does not mention a literal throne.

- c) Does not mention Jerusalem.
- d) Does not mention us.
- e) Does not mention Christ on earth.¹⁹

¹⁹ God's Prophetic Word, Wallace, Foy E., p 284

16. The Kingdom/Church

- a. Premillennialists believe the kingdom of God prophesied about in Daniel 2:44 is futuristic.
 - 1) Their belief is the Jews thwarted the establishment of the kingdom and Christ set the church up as a stop gap, otherwise called the “Church Age,” “The Postponement Theory,” the “Gap Theory,” or the “Times of the Gentiles.”
 - 2) They claim Daniel 9:24-27 prophecies about the establishment of the kingdom in the first century in his prophecy of the 70 weeks.
 - a) But since the Jews rejected Christ as their “king on earth” when Rome was ruling that the 70th’s prophecy was PAUSED after the 69th week and before the 70th week would begin, when God could finally accomplish His will.
 - b) Since Jesus already came, and the Gentiles needed help, God went ahead and started the church as a “mystery dispensation” and made Jesus as a king in right/name only, but not actually.

b. Examination of Daniel 2:44:

- 1) Premillennialists agree that Daniel 2:44 references the Babylonian, Persian, Grecian, and Roman empires as kings that must rule before the kingdom would be established during the reign of Rome.
 - a) Since the Jews were powerful enough to thwart the establishment of the kingdom in the 70th week, they have to figure out a way to justify how the kingdom can be established during the days of Rome since Rome is no longer here.
 1. They have created a two-phase system (Dan 7:19-20)
 2. “Daniel 7:19... speaks of the first phase of the fourth kingdom. In phase one, this kingdom gains world authority (as Rome did), and then disappears to emerge again just before Christ returns... In phase two of the fourth kingdom, ROME, will be in the form of a 10-nation confederacy.”²⁰
 - a) Rev 17 – 10 Mountains

b) The idea that the Jews were powerful enough to stop God’s eternal plan is ridiculous:

1. Didn’t God know how to count the cost (Luke 14:28-30)?
2. If they could stop God’s eternal plan once, what makes God think they will not stop it again?
3. Why would God even try to start it again if He can’t guarantee He is capable of establishing it (Gen 18:4)?

²⁰ Late Great Planet Earth, Lindsey, Hal, p 92.

c) The biggest puzzle of them all:

1. Premillennialists claim that God was thwarted from establishing His kingdom on earth, because the Jews didn't want a kingdom on earth?
2. That is exactly what they wanted (Jn 6:15)!

2) The Truth!

a) The Old Testament purpose of Israel was not for God to establish them as an eternal leading nation, but it was to bring about the church on earth and the kingdom in heaven (Eph 3:10).

1. Jesus said His kingdom was not of this earth (John 18:36).

b) Also, the Bible is filled with passages that teach Jesus' kingdom is eternal:

1. Daniel 2:44 says "it will never be destroyed."
2. But, yet premillennialists claim the kingdom will only exist for 1,000 years. That is not eternal?

c) Jesus said He had not "come to destroy, but to fulfill (Matt. 5:17).

1. Did He fulfill or fail?
 - a. Premillennialists say He failed!
 - b. Luke says, He fulfilled (Acts 3:18).
 - c. Paul says, He fulfilled (Acts 13:29).
 - d. Jesus says, He fulfilled (Matt. 24:34).

d) Is the church a "Mystery Dispensation" a "Spiritual Stopgap"?

1. R.H. Bolls the leader of a premillennial movement in the church in the 1930's wrote "the kingdom though announced, "at hand" has never yet appeared."²¹
 2. "...automatically deferred until the time when the nation (of Israel) would acknowledge Jesus Christ and be forgiven."²²
 3. The truth is that if the "time prophecies" are "deferred" then Jesus is not a prophet to listen to (Deut. 18:15-22; Gen 18:4).
 - a. If a prophecy from God said something was to happen at a specific time (Dan. 2:44) and it didn't then according to Moses we should not listen to that prophet.
 - b. Since the prophet got his words from God?????
 - c. There is nothing in Daniel 2:44 about:
 - 1) A Failure
 - 2) A Stop Gap
 - 3) Two Romes!
- a) So, we shouldn't listen to Him!

²¹ The Kingdom of God, Bolls, R.H. p 34.

²² Ibid, p 46.

e) Premillennialists claim Christ is not a king today, because the throne belongs to the Father and not Jesus!

1. "From the ascension till He comes again, Christ occupies the Father's throne...and that He does not now occupy His throne..."²³
2. Bible says:
 - a. Jesus' and the Father's kingdom are the same (Eph. 5:5).
 - 1) The grammar would have been different if there were two kingdoms.
 - b. The Father says Jesus is on His throne now (Heb. 1:7-8).
3. The Bible teaches Christ is now reigning over His kingdom.
 - a. David prophesied of Jesus's rule in Psa. 110:1-2 and Peter said it was now (Acts 2:29-36).
4. Zechariah said Jesus would rule while being priest (Zech. 6:13) and the author of Hebrews says it is now (Heb. 4:14).
5. Paul and the author of Hebrews says He would rule until He makes His enemies His footstool (Heb. 1:13; 10:12-13; 1 Cor. 15:25-26).

f) There are four necessary components to make a kingdom – Jesus has them all!

1. King (Heb. 1:8; 1 Tim. 6:15).
2. Territory (John 18:36; Luke 17:21; Matt. 28:18-20) – hearts of men.
3. Subjects (Eph. 2:19; Col. 1:13).
4. Law (Rom. 8:1; Jms. 1:25; Gal. 6:2; Jn. 12:48).

g. Conclusion:

- 1) The kingdom was to come with power (Mark 9:1).
- 2) The power would come with the Holy Spirit (Acts 1:8).
- 2) The power came at Pentecost (Acts 2:1-6).

²³ Light In A Dark Place, Neal, Charles, p 106

17. Matthew 24

- a. Matthew 24 is one of the most difficult passages to understand.
 - 1) The passage clearly deals with the destruction of Jerusalem and the second coming.
 - 2) Premillennialists use Matthew 24 in a variety of ways and are not united at all upon what they force Matthew 24 to say:
 - a) Some claim Matthew 24 speaks of a rapture, some do not.
 - b) Some get a pre-tribulation rapture, and some get a mid-tribulation rapture out of Matthew 24.
 - c) But most see Matthew 24 as an equivalent to Daniel 9 in that it gives us a timeline of the 70th week.
- b. Premillennialists Matthew 24 timeline in 7 Points:
 - #1 - They believe Jesus begins to answer the apostle's question over what will take place before the second coming at Mt Olives (24:3).
 - #2 - Early events before the middle of the tribulation (vs 4-6).
 - a) Many will claim to be the Christ and we shouldn't believe them.
 - #3 Verses 7-14 describe events that must occur before Jesus establishes His earthly kingdom
 - a) They hold to verse 14 claiming that before Jesus comes the gospel must be spread to the entire world.
 - #4 They claim starting in Matthew 24:15 Jesus gives concrete chronological evidence this is the beginning of the end.
 - a) During the Middle of the Tribulation the Abomination of Desolation (the same as Daniel prophesied about) then they are to prepare themselves (vs 15-16).
 - b) "The phrase "abomination of desolation" occurs in only one other book of Scripture. It is Daniel 9:27 and Daniel 12:11. Daniel 9:27 states that the abomination of desolation will occur in the middle of the last week of Daniel's seventy weeks. This last week is called the tribulation period, a period of seven years."²⁴
 - 1. When the first 3 ½ years of the tribulation, the time of peace, are over that is when their leader will prove himself to be the Man of Lawlessness (The Anti-Christ). They cite Daniel 9:27.
 - 2. They say the anti-Christ will shut the temple services down and start a complete destruction of National Israel.
 - a. They cite Dan 7:21, 25-26; 2 Thess. 2:4, 8-10, and Rev. 13:2-7 to "evidence" the above.
 - #5 They claim Matthew 24:16-26 is a summary of what the Jews can expect

²⁴ <https://www.neverthirsty.org/bible-qa/qa-archives/question/is-matthew24-30-31-about-rapture-or-second-coming/>

during the last half of the tribulation:

a) Also, they take the words “great tribulation” from Matthew 24:21 to help promote their 7-year tribulation (70th week) doctrine.

1. Known as “Jacob’s Trouble” from Jer. 30:7.
2. “Desolation for Israel” (Dan. 9:27).
3. “Tribulation Horrors for National Israel” (Zech. 12:1-11).
4. “The Anti-Christ rule” (Rev. 6-19).

a) A great number of people will die (Matt. 24:16-17).

#6 From 24:27-31, they claim after these things will happen, then the second coming will take place at Mt. Olives and Jesus will be crowned king in Jerusalem, and Satan will begin his final push. This is the end of the tribulation (Matt. 24:27).

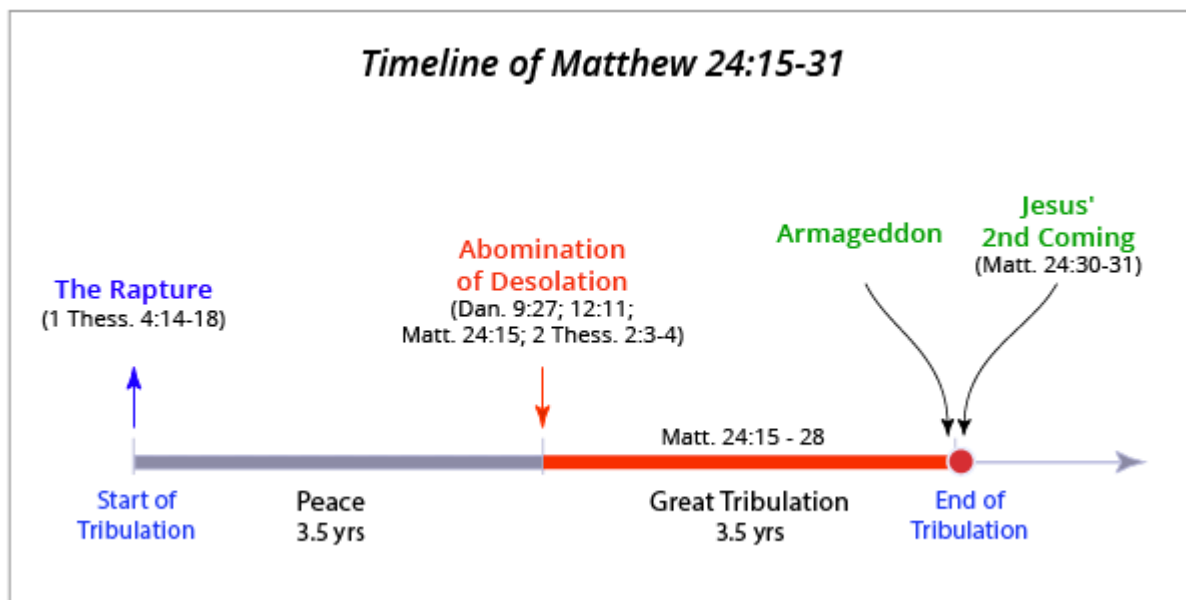
a) Matt. 24:29 – the tribulation has ended.

b) Then they have the Second Coming being taught from Matt. 24:27, 29-31.

1. They have two things happening here:

- a. The world (not Christians) will mourn when they see Jesus in the clouds (Zech. 12:12).
- b. He will come upon Mt. Olives and split the mountain in half, and defeat the nations gathered in the Battle of Armageddon.

#7 They then defined verses 31-46 not as the final judgment, but as the gathering of Christians for Christ’s millennial rule.



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²⁵ <https://www.neverthirsty.org/bible-qa/qa-archives/question/is-matthew24-30-31-about-rapture-or-second-coming/>

c. The Truth - Matthew 24 and the Bible – Olivet Discourse (Mark 13 and Luke 21)

- 1) In chapter 23 Jesus blasted the Pharisees and mourned over Jerusalem.
 - a) In 23:38-39, Jesus mentioned to the apostles that their house is left desolate.
- 2) 24:1 – Jesus and the apostles leave the temple area, and the disciples appear to point out the beauties of the area.
 - a) Jesus responded in verse 2 that it will be thrown down.
- 3) As they continued their journey out of Jerusalem, they got to Mt. Olives and stopped to look at the temple area one last time and Peter asked two or three questions:
 - a) Mark and Luke have him asking two:
 1. When will these things be?
 2. What will be the signs?
 - b) Matthew has him asking three questions, the two mentioned by Mark and Luke and what about the close of the age?
- c) They wanted to know about:
 1. The destruction of Jerusalem (4-34)
 2. The end of the world (24:35-25:30)
- 4) Note Matthew 24-25:
 - a) Jesus teaches that Jerusalem will be destroyed and the end of the world will take place sometime later.
 - b) Jesus teaches there will be signs that evidence the end of Jerusalem was coming, but no signs would be given to evidence the end of the world.
 - c) 24:4-34 discusses the destruction of Jerusalem.
 1. He concludes this section by saying “this generation shall not pass, till all these things be fulfilled.”
 - a. Everything from 4-34 speaks of the destruction of Jerusalem.
 - d) 24:35-25:30 discusses the end of the world.
 1. Starting in verse 35 Jesus begins to speak of the end of the world, not the end of the Mosaic Age.
 - a. The Mosaic Age was done away with at the cross (Col. 2:14-17).
 2. Notice in verse 36 Jesus said only the “Father in heaven” knew when that would take place.
 3. Jesus started emphasizing there would be no signs or warnings about His second coming. None! Notice:
 - a. 24:37-41 – When the Genesis Flood started business was as usual on planet earth.
 - b. 24:42-22 – No one knows for sure when a thief might break

in.

c. 25:1-13 – The ten virgins didn't know when the bride groom was coming.

d. 25:14-30 – The business owner who went on a trip didn't tell his employees when he would return.

1) The 2nd coming will be as a thief in the night (2 Pet. 3:7).

4. Jesus may not have known when the 2nd coming would happen then, but He knew it was a separate event following the destruction of Jerusalem.

18. Consequences

a. A doctrine of man that will be rooted up (Matt. 15:10-13).

b. Contradicts the gospel:

1) "No man can believe premillennialism and believe the gospel," Foy E Wallace

c. Disallows God's eternal purpose in Christ:

1) Makes God and Jesus failures:

a) God's work depended upon the Jews accepting Jesus, not upon the power and will of God.

2) Means many prophecies regarding Jesus failed.

3) Has God ever failed?

a) Gen. 1:1; 3:15; 17:1; 18:14.

b) Have Jesus on the cross because He was a failure (Matt. 16:18-19; Acts 20:28; 2:47; Eph. 3:8-11).

c) Premillennialism has the death of Christ and the establishment of the church as results of God's failure to establish His authority "on earth" where the Jews actually wanted Him.

1. They killed Jesus because His kingdom was not of this world (John 18:36) had He agreed to set it up in Jerusalem they would have united with Him.

d. Means Christ is not reigning today:

1) Rejected claimant.

2) He does not have authority today.

3) He is sitting and waiting.

e. Means there is no redemption today:

1) Jesus said the new birth puts one in the kingdom (John 3:3-5).

a) They say the kingdom isn't in existence. Thus, no redemption.

f. There is no reason to partake of the Lord's Supper:

1) For those in the kingdom (Lk. 22:29-30; Matt. 26:26-29; Mk. 14:22-25).

g. Allows the restoration of National Israel:

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- 1) The doctrine is all about restoring David on his throne, under Christ, and the Jews ruling the world with a restored Law of Moses:
 - a) They want to restore Moses' Law – Bible says it was nailed to the tree never to return again (Col. 2:14-16; Eph. 2:12-16; Heb. 7:12b; Gal. 5:1-4).
 - b) They want to return to the blood of bulls and goats – Bible says that is not sufficient (Heb. 10:1-4).
 - c) They want to return to the Levitical Priesthood (Hybrid) – But there is one that is better (Heb. 7:12a).
 - d) They want to return to the weak and beggarly elements (Gal. 5:3; 4:9; 5:1).
 - 2) In short, they want to return to the shadow of the substance (Heb. 8:6-7; 10:9-10).
- h. Consequences of Premillennialism by Foy E. Wallace:
- 1) Denies that Christ is reigning now - Revelation 1:5-8.
 - 2) Annuls this dispensation as last days - Heb. 1:1.
 - 3) Makes God false to His promises - Mk. 1:14,15.
 - a) Kingdom at hand.
 - 4) Alternates Judaism and Christianity - Heb. 8:5-7; 9:9,10.
 - 5) Minimizes the gospel - belittles the church - Eph. 3:9-11.
 - 6) Revokes the great commission - Mt. 28:19,20.
 - 7) Nullifies salvation to the Gentiles now - Acts 15:14-18.
 - 8) Demotes Christ from the throne in heaven to the earth his footstool - Heb. 1:3-13.
 - 9) Makes first coming of Christ a failure - Gal. 4:4,5; John 17:1-14.²⁶

²⁶ God's Prophetic Word, Foy E. Wallace Publication, p 284, 349

Timeline Review

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 Fullness of the Gentiles (Church Age, Hardening of Israel)
 Rapture (Church will end)**

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 Salvation of the Jews/Some Gentiles/Rebuilding of Jerusalem

Great Tribulation (3 ½ years; 42 months) – Jacob's Trouble; Desolation For Israel; Tribulation
 Horrors for National Israel, The Anti-Christ Rule

24 Months
 Rise of the Sea and Land Beast
 Rise of the Anti-Christ
 Rise of the Gentiles against the saved

18 Months
 Changing of the Heavenly Bodies
 Last Day
 Armageddon

Second Coming
 The Gentile Gathering (Valley of Jehoshaphat)
 Jesus Descends Upon Mt. Olives
 Armageddon
 Saved Gentiles – Millennium
 Lost Gentiles – Hell

1,000 Year Later
 Great White Throne Judgment

*Perhaps here or early in The Tribulation

**Perhaps pre, mid, or post tribulation

The A.D. 70 Doctrine

Introduction

1. The A.D. 70 Doctrine is known as:

a. Kingism

1) Named after Max King (1930-2023).

2) Doctrine is known as:

a) Transmillennialism

1. "Transmillennialism points to the transformation of ages, from the Old to New Covenant, which occurred during the apostolic age as Jesus predicted."²⁷

a. Old and New Covenants are serving concurrently

b) Reformed (Full) Preterism

1. Preterism interprets eschatological concepts as partially or fully fulfilled.

2. Reformed Preterism teaches that every eschatological doctrine was fulfilled in A.D. 70.

a. The resurrection was metaphoric.

c) Covenant Eschatology

1. Defined is the 40-year process of God changing the old covenant framework from 30 to 70 A.D to a new covenant body.

a. It is a change from the flesh realm to the spirit realm.

b. That Christ, His 2nd coming, in a spirit body in 70 A.D.

1) We must assimilate into this pure spirit Christ to be saved.

2) This assimilation is possible through understanding deeper knowledge.

2. Simply "New Age Mysticism."

d) Realized Eschatology

1. Eschatology:

a. Compound word:

1) "Eschatos" which means "final things."

2) "Logos" which means "word."

a. The "word on final things."

2. Realized (Historical) eschatology

a. Nothing is futuristic, every eschatological concept has been fulfilled.

²⁷ <http://www.experts123.com/q/what-is-transmillennialism.html>

b. Helping Us Understand

- 1) Preterists have their own lingo and way of defining and interpreting their doctrines that we must understand to realize what they are teaching.
- 2) Five Examples:
 - #1 Everything we deem to be futuristic according to prophecy and scripture they claim has already been fulfilled:
 - #2 The word “World” as found in scripture always means “Jewish World” to them.
 1. Anytime we read of the end of the “world” in the Bible that means to them the end of the “Jewish Dispensation.”
 2. Never the material world
 - #3 The kingdom was not realized until 70 AD
 - #4 The age we live in now is the kingdom age (Starting in 70 AD)
 1. This age is known as the New Heaven and New Earth, the New Jerusalem, Heavenly Jerusalem, and Zion.
 - #5 They have developed their own biblical method of interpretation:
 1. King basis this interpretation model off the Abrahamic allegory in Gal 4:21-31
 2. Called the “Spiritual Method of Interpretation.”
 3. He twists the allegory to mean there are two comings of Jesus:
 - a. One to fleshly Israel (As a child – 6/7 BC)
 - b. The second to spiritual Israel (70 AD)
 - 1) “It is the belief of the author that the spiritual method of interpretation is firmly established in the Bible, and that it is the basic and primary method of interpretation involved in end-time prophecy. This is not to deny that the literal method has a place in scripture, for many prophecies have a material fulfillment. This is especially true in Christ’s first coming to fleshly Israel, and also with respect to the last days of fleshly Israel. Since prophecy involves two Israel of God (fleshly and spiritual) in the last days, one can expect to find a twofold application of prophecy. One must, however, recognize the fact that the spiritual method of interpretation prevails in regard to the establishment and development of spiritual Israel, and to her is given a large portion of Old Testament prophecy.” King

c. 14 points to summarize their doctrines:

- #1 The church was established in 30 AD to make their timeline work

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#2 “The Kingdom of God, the Second Coming of Christ, the Last Judgment and the Last Resurrection (2 Tim. 4:1) found their consummation at the fall of Jerusalem in the emergence of the New Covenant. Seeing it from this vantage point, Christ’s millennial reign lasted from his Resurrection in A.D. 30 to his Return in A.D. 70.”²⁸

a) He reigned over both covenant people for 40 years.

b) The kingdom and the church are not the same after 70 AD

#3 Salvation is through understanding deeper hidden knowledge.

a) With the purpose of assimilating into Christ’s spirit.

#4 Salvation is not about what Jesus provides through the cross.

a) They teach the physical death of Jesus has nothing to do with substitutionary atonement.

#5 Jesus is not a human being on the right hand of God, living as the Son of God, interceding for saints.

#6 Teach Jesus was corrupted since He was born into the fleshly realm of the old covenant (Remember they claim this ended in 70 A.D.).

a) Gnosticism

#7 They teach Jesus borrowed a human body (J.W.) to put on flesh only to have it incinerate at His ascension.

a) They claim the ascension was an incineration which took Jesus back to His “pure spirit” form, which we must assimilate to for eternal rewards.

#8 Salvation is available because Christ became a “pure Spirit head” and developed a “pure Spirit corporate body” for the saved.

a) Salvation is achieved by mental ascension or understanding God’s word as directed by their views on eschatology.

b) Not about having a relationship with God.

#9 The Holy Spirit was only active from 30-70 A.D.

#10 The 40-year period between 30-70 was a “40-year atoning and resurrecting process” where God was changing the laws of flesh to laws of spirit, to take us from the old covenant to a new covenant.

a) They teach during this 40-year period both laws existed together with God’s approval and is known as the “last days.”

b) They conclude God was pleased with the Jews persecution of the church.

#11 They teach the resurrection is a process and the goals of that process is to restore National Israel as heir to the Abrahamic Covenant.

a) The New Covenant isn’t actually a replacement but a resurrection and transformation of the Old Covenant.

1) So, the New Covenant is the Old Covenant, revised and improved

²⁸ Ibid.

- 2) They claim they are actually ONE covenant, but with different administrations.

#12 They claim the New Heaven and the New Earth represents Christianity.

#13 They teach there is no future bodily resurrection because it already happened in A.D. 70.

#14 It is a new age mysticism.

- a) An occult of sorts.
- b) A repackaging of ancient Gnosticism.
- c) It is heresy where we can have “heaven now” and we can become little gods of our own or as they would say it “one with Source.”
 1. I hate to say it, but its foundations are somewhat similar to Scientology and Mormonism. Meaning there is a superior knowledge they have which can make you gods.

2. Promoted by Max King:

- a. Max King (1930-2023) published a book called “The Spirit of Prophecy” in 1970 to promote Historical Eschatology.

- 1) "It is easy now, with thirty years' worth of hindsight, to see Max's book as the seminal work of the modern fulfilled prophecy movement. Check the copyright dates of any fulfilled prophecy author from last century – none are earlier than 1971. Not only that, but they will readily admit that the writings of Max (or someone who studied him) had a profound impact on their present-day view of prophecy. No one, certainly not Max King, thought this work could possibly play the role it is playing in shaping how we think of fulfilled prophecy in the third millennium," (Tim King).
- 2) "Largely self-taught but a diligent student of the Bible, Max began preaching at the age of 21. In 1962, after a decade of pulpit ministry, Max answered a call to move to Warren, Ohio. In addition to preaching on Sundays, he logged hours in his study tackling the Bible's unsolved 'Rubik's Cube' of eschatology," (Tim King).
- 3) ""Anytime a new paradigm is proposed its detractors brand it heresy. This was true in the 16th century when Nicholas Copernicus first proposed a heliocentric solar system. It took more than 165 years, Galileo's telescope, and Newton's theory of gravity to complete what we now know as the Scientific Revolution. In the process, unfortunately, the Catholic church channeled its energy to suppress and condemn the new scientific paradigm. This fateful decision put the church on the wrong side of scientific inquiry for almost four centuries. In 1992, Pope John Paul II formally declared the Catholic church in error when it condemned Galileo," (Tim King).
 - a) Tim thinks a lot of his father???

Background and History

1. Background, prior to Reformation, which helped build Preterism

- a. “Christian Gnosticism” taught they could live in the fullness of God’s grace and mercy on earth through a higher understanding – mid 100s
- b. Athanasius (298-373 A.D.) (a tuh nay shuhs) was teaching that death was swallowed up in victory all over this world.
 - 1) People believed on earth the saved were living the Fullness of God’s grace, having already conquered death.
- c. Certain Church Fathers did see the Fall of Judaism (70 AD) and Rome (476 AD) as universal victories by the reigning Jesus, and thus the fulfillment of prophecy.
 - 1) John Chrysostom (Chris so stom) (347-407 A.D.) saw all of Matthew 24 as dealing with the Fall of Jerusalem.
 - 2) Eusebius (263-339 A.D.) linked Daniel 9 and Matthew 24 together referencing the fall of Jerusalem in 70 A.D.
- d. When the church at Rome saw that they could politically control Europe they felt that God offered them the crown.
 - 1) This led to a thought called “dominion-oriented” Christianity.
 - a) Where you could receive the Fullness of Grace, the Conquering of Death now, because Jerusalem had fallen and Christ was now reigning through His church with the pope as co-earthly regent.

2. Dominion-Oriented Christianity – Reformation:

- a. The Catholic Popes were seen as co-regents with Christ, on earth, and after Pope Leo met and convinced Atilla the Hun not to conquer Rome in 472, they popes began to be looked at as political leaders too.
- b. During the 600s, Islam started conquering the Middle East, middle and western Asia, along with large parts in northern and eastern Africa.
 - 1) They had a dominion mentality.
- c. The Holy Roman Empire (800-1806) continued the dominion mentality through popes and “vassal” kings
 - 1) Instead of them conquering in the name of the emperor, they now start conquering in the name of the Holy Roman Empire:
 - a) They had a shift in thinking that not only would saints rule eternally, but we should be reigning in the “right now”!
 - b) This thinking permeated denominations that sprung forth during the decline of the Holy Roman Empire:
 - 1. The English and Scottish Parliaments were about ruling for God here on planet earth.
 - 2. When Europe sailed for America, they didn’t sail to discover but

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for dominion over the new world and each other.

- 2) During this historical time frame post and a – millennialism thinking thrived.
 - a) The point was since Jesus is coming again to put an end to this planet, until He does, let's rule it with Him and for Him, so we can deliver to Him rule!

3. Preterism:

- a. Due to the Enlightenment and the Reformation in the 1600's there was a huge rise in Reformed Scholastic Scholarship, because the Catholics could no longer keep men from studying the writings of early church theologians and God's word.
 - 1) Through interpretation and hermeneutics men began to ascertain their own doctrines.
 - a) It appears they followed a fly through a city dump landing upon any piece of trash they found claiming it was more glorious than the first.
 - b) This brought forth a Protestant system filled with new models and approaches.
- b. During the 1700's, a Preterist thought was born trying to answer questions about the "last days" and interpreting them through the eyes of the "time is now" for eternal dominion and not tomorrow.
 - 1) Starting in the 18th and 19th centuries Covenant Eschatology was birthing, based upon the works that lead to and brought forth Dominion Oriented Theology.
 - 2) John Lightfoot (1602-1675), who helped develop the Westminster Confession of Faith (1649) went on record claiming 2 Peter 3 was actually about the first Jewish/Roman war of 66-70 A.D.
 - 3) J. Stuart Russell (1816-1895) started teaching the book of Revelation had a pre-70 authorship and was about the Jewish Roman war.
 - a) Milton Terry (1840-1940) taught the same, mingling this with reformed hermeneutics.
 - b) Both believed most eschatological prophecies had already been fulfilled and they were basically just waiting for the world to end.
 1. This is proper Preterism.

4. Kingism:

- a. Then in the late 1960s and early 1970s Max King took all this to a new level.
 - 1) Claiming that when Jesus said He was coming soon, Jesus meant in 70 A.D.
- b. He started to see Jesus and Eschatology as historical concepts only and nothing futuristic.
 - 1) This is when Covenant Eschatology was born.
 - a) He claims he was unaware of the previous works mentioned above.
 - 2) He introduced this new view in his book "The Spirit of Prophecy."

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a) Claiming the second coming, resurrection of the dead, and the kingdom was established all in 70 A.D.

c. King's work spread not so much because of his scholarship, but by men defending the faith and writing about it everywhere, which then caused sympathetic souls to seek it out.

- 1) Since then dozens of books and new commentaries have been written to promote this ideology (See Restoration History notes).
- 2) Men like Don Preston, Jack Scott, William Bell, and Edward Stevens started championing the doctrines.

Conclusion:

1. Kingism is spreading at an alarming rate today and much of that is because of the internet.
 - a. As the printing press was a factor in the development of the Reformation.
 - 1) The internet has opened doors for Kingism that would have never been opened through other forms of literature.

Five Major Doctrines of Kingism

1. The Church was established in 70 A.D.

- a. “The kingdom was to come with power, and Acts 1:8 does not mention kingdom...The apostles question and the Lord’s answer concerning the kingdom, places its coming in power beyond Pentecost...Mark 9:1 is parallel with Matt. 16:27-28... Instead of coming in his kingdom on Pentecost, Christ had gone to receive it... There is nothing contained in Dan. 2:44 that makes Pentecost the necessary date of its fulfillment.”²⁹
- b. They claim the kingdom did come on Pentecost but not in its glory and power until A.D. 70.

1) A major problem is they want to unfairly link Mark 9:1 and Acts 1:8 together:

- a) “Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with **power**” (Mark 9:1) (They claim there was no power in Acts 2).
- b) “**But ye shall receive power**, (Claim happened in 70 AD- HS) after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).
 - 1. They claim Christ brought the power in 70 AD.
- 2) They claim the prophesied power took place in 70 A.D.
 - a) “Pentecost was the beginning of his kingdom, but the fall of Jerusalem was the climatic state of its development and manifestation in power, glory, and judgment.”³⁰

c. The Bible Teaches - Timeline consideration - Mark 9:1; Acts 1:8 and Acts 2:4.

- 1) “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:4).
 - a) See Mark 9:1 and Acts 1:8 above.
- 2) Some in that audience would see the kingdom of God come with power.
 - a) Though most of the apostles were dead in 70 A.D. At least John was still with us and maybe a couple others.
 - b) The point is the kingdom would come with power, when they were alive, when? Acts 2!
- 3) The kingdom and the church are the same entity (Matt. 16:18-19).
 - a) The church (kingdom) would make its appearance with power.
- 4) Jesus told his audience of Mark 9:1 in Luke 24:49 to remain in Jerusalem, until “ye be **endued with power** from on high.”
 - a) Notice in Luke 24:49, Jesus didn’t say some of them would see the

²⁹ The Spirit of Prophecy, King, Max, 1971, 138-140

³⁰ Ibid. 139

kingdom come would power but inferred they all would.

1. They all were not living in A.D. 70.

b) Acts 1:4 Jesus told them to wait in Jerusalem until they received “the promise from the Father.”

1. Then they asked Jesus if He was about to restore the kingdom and He told them “Ye shall receive power, after that the Holy Ghost is come upon you...” (Acts 1:6-8).

5) We learn:

a) Some of them would be around when the kingdom would be established with power (Mark 9)

b) The kingdom is the church (Matt 16)

c) Jesus told the apostles they all would see the power and should wait in Jerusalem to receive it (Luke 24)

1. They received the power in Acts 2:2-4, “And suddenly there came **a sound from heaven as of a rushing mighty wind**, and it filled all the house where they were sitting. 3And there appeared unto them **cloven tongues like as of fire**, and it sat upon each of them. 4And they were all **filled with the Holy Ghost**, and began to **speak with other tongues**, as the Spirit gave them utterance.”

2. This power was a fulfillment Joel’s prophecy (Acts 2:17-18).

3. With that power they preached, and 3,000 souls were added to the church (Acts 2:41, 47).

6) Kingism says there was no power, glory or kingdom founded on Pentecost.

a) Souls were saved and added to the church (Acts 2:41, 47).

1. The church is the kingdom (Matt. 16:18-19).

b) When a person becomes a Christian, they are translated into the kingdom (Col. 1:13).

1. They have people being removed from the “power of Satan” but yet void of God’s kingdom.

c) Paul makes it clear that the kingdom was in existence and souls were being added to it when Colossians was written:

1. The Christians were “complete” in Christ – meaning full (Col. 2:10).

2. “...*filled with the knowledge of his will in all wisdom and spiritual understanding...all pleasing, being fruitful in every good work.... Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.... Made us meet to be partakers of the inheritance of the saints in light*” (Col. 1:9-12).

7) The Lord’s Supper is evidence that the kingdom existed prior to A.D. 70.

a) Jesus prophesied they would partake of His table in His kingdom (Luke 22:29-30).

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1. Every congregation was partaking of it on Sundays in the book of Acts (Acts 20:7).
2. The Corinthians were partaking of it in the 50's (1 Cor. 10:16-17).

d. Conclusion:

- 1) If the “kingdom” that was initiated in 30 A.D. but not established until 70 A.D. was glory less and powerless, where is the Biblical evidence?
- 2) “To the intent that NOW unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God” (Eph. 3:10).
 - a) Paul said the glory and power of the kingdom was alive NOW when Ephesians was written.
- 3) Peter was given the keys of the kingdom in Matthew 16:16-18.
 - a) The church, which is the kingdom, was established in Acts 2.
 - b) Peter wasn't around in A.D. 70. Commonly accepted he died in A.D. 67.

2. The Final Judgment Occurred in 70 A.D.

a. “This was the end of the world, the destruction of the temple, and the coming of Christ (Matt. 24:1-3). This was when heaven and earth passed away (Matt. 24:35; Rev. 20:11).”³¹

1) King comes to this conclusion because he takes every judgment passage and divides it in the eyes of the above quote.

b. The Bible speaks of different types of judgment, which they fail to see:

1) There are local, political, and temporal judgments:

a) Local judgments can be seen:

1. Sodom and Gomorrah (Gen. 18-19).
2. Egypt (Exo. 12:12).
3. Moab (Jer. 48), etc.

a. He claims their judgment was a spiritual judgment in 70 AD

b) Old Testament final judgment passages:

1. “He shall judge the world in righteousness” (Psa. 1:5, 8).
2. “But know thou, that for all these things God will bring thee into judgment... For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil” (Ecc. 11:9; 12:14).

a. Where is the evidence God raised them in 70 AD for judgment?

c) New Testament final judgment passages:

1. “Every idle word that man shall speak, they shall give account thereof in the day of judgment” (Matt. 12:36).
 - a. Note – If the day of judgment here refers only to A.D. 70, does that mean we can be deceptive without consequence since the judgment has already taken place?
2. In Matthew 11:20-21 Jesus speaks of Chorazin and Bethsaida and declared because of their rejection of Jesus’ miracles their judgment will be worse than the people of Tyre and Sidon “at the day of judgment, than for you.”
 - a. If all “days of judgment” references A.D. 70 as King claims, then was God going to raise the people of Tyre and Sidon from the grave to face judgment in Jerusalem?
3. In Acts 17:30-31, Paul tells the people of Athens that God has appointed a day when will raise people from the dead and judge them:
 - a. Was everyone raised from the dead and placed in Jerusalem

³¹ Spirit of Prophecy, King, Max, p. 68

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before Rome destroyed them?

4. In 2 Corinthians 5:10-11 we are told that everyone will stand before the throne of Christ and give an account for their lives:
 - a. If these verses were fulfilled then why do we keep preaching them when there is no future judgment?
5. In Romans 14:10-12 we read that “every knee will bow... and every tongue shall confess.”
 - a. If these were fulfilled in A.D. 70, then again, they mean nothing to us.
6. 2 Peter 2:4 we read that God has chained Satan and his angels that sinned and would deal with them at judgment.
 - a. If A.D. 70 was “Judgment Day” then why are we still dealing with Satan today?
 - b. According to Rev. 20:10-15 at Judgment Day Satan was to be cast into hell and tormented forever and ever. But yet he is still at work today.
 - c. Either God failed to judge Satan, or the judgment is futuristic.

3. The “Resurrection of the Dead” was the “Resurrection of the Church, which happened in A.D. 70

a. There are two resurrections, which Kingists claim are one linked here:

- 1) Both are spiritual
- 2) Both happened at the same time
- 3) And any prophetic resurrection passage never references a physical but only a spiritual resurrection that would occur in 70 AD.

4) “The author sincerely believes that the general resurrection belongs to the same time and event as given to the coming of Christ, the judgment, end of the world, and receiving of the eternal kingdom.” “This text deals with spiritual, not physical death, which is fairly evident from the context. The quickening power of God and Christ (John 5:19-23) has to do with spiritual regeneration.”³²

a) Notice the two resurrections:

1. The General Resurrection – which was spiritual
2. The Receiving of the Kingdom – they claim is the resurrection of the church into its fullest

b. First, the “Resurrection of the Church”

1) They claim in Acts 1:11 Jesus ascended to start the process of receiving the kingdom.

- a) They say, Jesus established the church in 30 AD, which never received her glory, because of the rejection of the Jews, and their holding to the law, and persecuting the church.
- b) Their claim is the church never grew in her glory and part of the 70 AD fulfillment of prophecy was Jesus spiritually returned did away with her enemies, and spiritually raised the church to her glory.

c. Secondly, the “Resurrection of the Dead”

1) They teach at this time all the dead were spiritually raised and judged.

d. What does the Bible say?

1) Pertaining to the church and her supposed resurrection:

- a) The Bible does not teach the church was lifeless from 33-70 A.D, and needed to be resurrected into her now glorious state. And John 5 has nothing to do with that.
- b) Note John 5:28-29 – they say this is speaking of lifeless congregations.
 1. What was in the graves?
 2. What was to come forth from the grave?
 3. What would happen when they came forth from the grave?
 4. Note the plurality of what was in the graves and what would come out:

³² Spirit of Prophecy, King, Max, pp. 212, 219

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a. The church is one (Eph. 4:4; 1 Cor. 12:13).

1) They would respond that the plurality references Individual congregations.

2) Their claim is the Lord established dead, lifeless congregations that were given life when Rome destroyed Jerusalem.

5. Note that some in the graves were good, doing good. How can good congregations in God's eyes, be dead?

a. "All" and "all those" reference every dead soul from Adam until the Lord comes again.

2) Pertaining to the Resurrection of the Dead

a) Note 1 Corinthians 15 – The Resurrection Chapter!

1. Notice in verses 1-11 Paul establishes the fact that Jesus was risen from the grave.

2. Then in verse 12 we have the main rebuttal of the chapter and that is people were claiming there was no resurrection of the dead, when Jesus arose!

a. In verses 13-23 Paul sets out to explain:

1) One – If Christ is not risen from the grave then our hope is lost.

2) Two – That Jesus is the first fruits of those risen from the grave (23).

a) What type of body, first fruit body, was risen?

1. He walked, talked, ate and much more (John 20:20-27; Luke 24:39-40).

b) What type of body will the saved receive (20-23)?

3) The Lord's resurrection is evidence – we will come from the grave!

4. Kingism teaches the end of the world happened in A.D. 70

- a. "This was the end of the world, the destruction of the temple, and the coming of Christ (Matt. 24:103). "This was when heaven and earth passed away (Matt. 24:35; Rev. 20:11)."³³
 - 1) They take all end time passages and force them to teach "the end of Judaism."
- b. Kingists claim the concept of the "end of the world" found in Scripture references the end of the Mosaical Age.
 - 1) The Truth - Matthew 24-25:
 - a) Jesus teaches that Jerusalem will be destroyed and the end of the world will take place sometime later.
 - b) Jesus teaches there will be signs that evidence the end of Jerusalem was coming, but no signs would be given to evidence the end of the world.
 - c) 24:4-34 discusses the destruction of Jerusalem.
 1. In verses 1-3 Jesus and the apostles were touring the temple area.
 2. Jesus replied they would be destroyed one day.
 3. They asked Jesus two questions in verse 3:
 - a. When would Jerusalem be destroyed?
 - b. What are the signs that the end of the world will come?
 4. Jesus begins to show them signs about the destruction of Jerusalem and He concludes this section by saying "this generation shall not pass, till all these things be fulfilled."
 - a. Everything from 4-34 speaks of the destruction of Jerusalem.
 - d) 24:35-25:30 discusses the end of the world.
 1. Starting in verse 35 Jesus begins to speak of the end of the world, not the end of the Mosaical Age.
 - a. The Mosaical Age was done away with at the cross (Col. 2:14-17).
 2. Notice in verse 36 Jesus said only the "Father in heaven" knew when that would take place.
 3. Jesus started emphasizing there would be no signs or warnings about His second coming. None! Notice:
 - a. 24:37-41 – When the Genesis Flood started business was as usual on planet earth.
 - b. 24:42-44 – No one knows for sure when a thief might break in.
 - c. 25:1-13 – The ten virgins didn't know when the bride groom was coming.
 - d. 25:14-30 – The business owner who went on a trip didn't tell

³³ Spirit of Prophecy, King, p. 68

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his employees when he would return.

1) The 2nd coming will be as a thief in the night (2 Pet. 3:7).

4. Jesus may not have known when the 2nd coming would happen then, but He knew it was a separate event following the destruction of Jerusalem.

e) Hebrews 1:1-12 discusses the end of the world amongst other things:

1. Notice in verse 8 Jesus is eternal, but His creation will wax old and fold up (1:10-12).
2. “And though, Lord, in the beginning didst **lay the foundation of the earth** (World means Judaism. H.S.) and the heavens are the works of thy hands,” “is there anybody in his right mind who is going to read this passage in this fashion:” “And thou, Lord, in the beginning of the Mosaic dispensation, didst lay the foundation of the earth, that is, you established the law of Moses; and the heaven, that is, the ordinances of the law, are the works of your hands?”³⁴

a. To interpret the folding of the world as the folding of the Jewish law in A.D. is not sound judgment, division, or reason.

f) 2 Peter 3:7, 10-12 discusses the end of the world and notice the world (whatever she may be) will:

1. Pass away, 10
2. Dissolve (melt), 10
3. Burnt up, 10
 - a. To that they will respond, Judaism did just that, she is no longer there.
 - b. But, there is no justification to redefine the context and the word, world here to mean anything else than the planet earth.

c. Conclusion:

1) For them to get where they want to go:

- a) They redefine words
- b) They force what appears to be literal to take on a “spiritual” interpretation, because literally they know what the verses teach.
 1. They developed their own interpretation method, which makes it possible to teach anything!

³⁴ The A.D. 70 Theory, A Review of the Max King Doctrine, Jackson, Wayne, Courier Publications, Stockton, CA, 1990, pp.77-78.

5. Kingism teaches the Second Coming took place in A.D. 70

- a. “There is no time period between the fall of Jerusalem and the second coming of Christ. They are synchronous events time-wise ... There is no scriptural basis for extending the second coming of Christ beyond the fall of Judaism.”³⁵
 - 1) “I affirm the VISIBLE coming of Jesus Christ in the destruction of Jerusalem. And I affirm the ACTUAL coming, and the REAL coming of Jesus Christ in the destruction of Jerusalem (p. 48.). ... I affirm that Jesus came REALLY and TRULY and ACTUALLY and VISIBLY the second time (p. 49).³⁶
- b. Does the Bible teach the second coming is past or present? Note:
 - 1) Hebrews 9:28 – the only passage in the New Testament that calls Jesus’ return His second coming.
 - a) As His first appearance was literal, so will be his second appearance.
 - 2) His second appearance will not be spiritual, but will be literal:
 - a) Raise the dead (John 5:28-29; Acts 24:15).
 - b) Judge the world (Matt. 25:31-46); Rom. 14:10-12; Acts 17:31).
 - c) Sentence the wicked (2 Thess. 1:7-9).
 - d) Reward the righteous (Rev. 22:2; Matt. 25:46).
 - e) Deliver up the kingdom to the Father (1 Cor. 15:24).
 1. King says all this has already happened.
- 3) 1 Cor. 15:22-24 – Is clear the Second Coming is Futuristic
 - a) Jesus will deliver the Kingdom to the Father.
 - b) In heaven.
 1. Are we in heaven?
 - c) He will put down all rule, authority, and power.
 1. Authorities and powers still exist and still are sinning (Eph. 6:12).
 - d) The Lord will raise the dead and make the dead alive (22-23).
 1. I see cemeteries – everywhere!
- 4) Philippians 3:20-21:
 - a) The Lord is in heaven with a new glorious body.
 1. Meaning new from the one He had on earth.
 - b) When He comes again, we will get the same (1 Cor. 15:35-54).
 1. They say Jesus has already come, but yet, look at us.
- 5) Matthew 25:41-46:
 - a) When Jesus comes all nations will be gathered together.
 1. Did that happen in A.D. 70?
- 6) Revelation 1:7:
 - a) When Jesus comes every “eye” shall see Him:

³⁵ The Spirit of Prophecy, King, Max, pg. 81, 105

³⁶ Nichols/King Debate, p. 49

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1. Is there any historical record that happened in the first century?

7) Matthew 16:27:

a) Every person is to be rewarded for their good or bad.

1. Every – starting with Adam.

2. People continue to live on earth, which is evidence this has not happened yet.

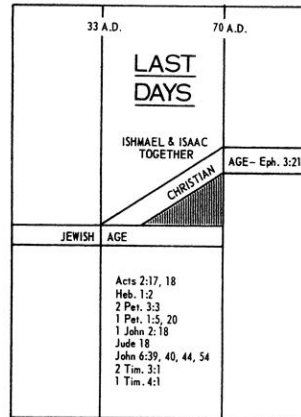
Review and Final Thoughts

1. We must be skeptical of any doctrine that **must** redefine words and thoughts, along with introduce a method of interpretation and claim it is superior too all interpretation models in order to make the literal symbolic.
2. Claims the Bible never taught a physical resurrection.
 - a. Origen and many gnostic writers believed the same.
 - b. Claims the resurrection is one of the souls from Hades and would be invisible to the naked eye.
 - 1) Understanding what Paul wrote about our resurrected bodies King redefined “body” in the spiritual sense.
 - a) Claims he got that understanding by reading the Bible in Hebrew and not in Greek.
3. He gives very little emphasis to the cross.
4. Believes Judaism and Christianity co-existed from Pentecost to the Destruction of Jerusalem.
 - a. “While Ishmael and Isaac coexisted, neither received the inheritance, and in order for Isaac to receive full inheritance, it was necessary to cast out Ishmael... Fleshly and spiritual Israel coexisted from Pentecost (the time of Isaac’s birth) until the destruction of Jerusalem “the time of Ishmael’s casting out.”³⁷
 - 1) Claims this is evidenced in Galatians 4 from the allegory of Ishmael and Isaac.
 - a) An allegory that simply teaches the law was abolished and our freedom is found in Christ.
 - b. What they fail to understand is there was a New Law prior to A.D. 70. Note Hebrews 7:12:
 - 1) Hebrews was written in 67 A.D.
 - a. “12For the priesthood being changed, there is made of necessity a change also of the law.”
 - 2) Notice prior to 70 A.D the priesthood and law were changed.
 - a. “We have one (High Priest- H.S.) who was tempted” (Heb. 4:15).
 - b. “He has a permanent priesthood” (Heb. 7:24).
 - c. “Being come an...” (Past tense, not futuristic).
 - 3) The entire book of Hebrews was written to show the superiority of the New over the Old covenant.
 - a. Note the death of Christ is what brought forth the New Covenant (Heb.

³⁷ Spirit of Prophecy, King, Max, p. 30

9:15-16) not A.D. 70.

5. Claims the “last days” happened from 30-70 A.D:



a. Max King:

1) “While Pentecost, **in a sense**, was the beginning of the Christian dispensation, yet the New Testament writers often spoke of it as a world or age to come, because the Jewish age had not yet ended at the time of their writing.”³⁸

1) “There are two basic views on the time of the arrival of the eternal kingdom. Some place its arrival at the ascension of Christ into heaven (quoting Daniel 7:13, 14 as proof), or more specifically on Pentecost day when the Holy Spirit came, while others assign it to the second coming of Christ (which they believe is yet future). Both views have insoluble problems because each is clouded with error.”³⁹

b. The major problem here is their failure to understand that the kingdom and church are synonymous:

1) They have the church being established at Pentecost and the kingdom at A.D. 70.

2) Passages that prove the church and kingdom are synonymous:

a. Matt. 16:18-19; Luke 21:31; John 3:5; Acts 14:22; Col. 1:13-18; Heb. 12:28; Rev. 11:15; Eph. 1:22-23.

6. King teaches the church was born and existed in a dead state and later revived when Jerusalem was destroyed:

a. “...resurrection had reference many times to the change from the Jewish system to the Christian system, where the material body of Judaism is put off on death and the

³⁸ Spirit of Prophecy, King, Max, p. 80.

³⁹ Ibid. p. 135

spiritual body of Christianity is resurrected in life. This is Paul's primary application in 2 Cor. 5 and 1 Cor. 15." S.O.P. p. 191, paragraph 2; "Where were these New Testament Christians during the decay period of Judaism? They were in that natural body, germinated (or begotten by the seed, 1 Pet. 1:23) and growing, anticipating their coming forth into a fully developed spiritual body."⁴⁰

- b. The Bible teaches that Judaism died at the cross and Christianity sprung forth at that time.

- 1) Col. 2:14; Heb. 7:19; Matt. 23:38.

7. King teaches that "adoption, marriage, and redemption" occurred at A.D. 70.

- a. "The coming of Christ was the destruction of Jerusalem and Judaism, and the receiving in marriage of the bride...The wedding was ready when the city was burned (Matt. 22:7, 8)." p. 128, "The fall of Jerusalem was the culmination of God's redemptive program, which signaled the fulness of times when all things were brought to perfection in Christ (Eph. 1:10). It marked the beginning of the new age anticipated by the saints and prophets of old;..."⁴¹

- 1) Adoption – Romans 8:15; Eph. 1:5, Gal. 3:26-27.

- 2) Marriage – Ephesians 5:21-33.

- 3) Redemption – Ephesians 1:7.

8. King claims there are six promised blessings in Daniel 9:24 that were not fulfilled until A.D. 70.

- a. "Now let us study individually the six promised blessings to Daniel's people, and the holy city. These were to come in fulness, not on Pentecost, but the fall of Jerusalem, because the perfection of Old Testament saints depended upon the victory and acceptance of the 'first-fruits' of the gospel."⁴²

- 1) "TO FINISH TRANSGRESSION," "TO MAKE AN END OF SINS," TO MAKE RECONCILIATION FOR INIQUITY," "TO BRING IN EVERLASTING RIGHTEOUSNESS," "TO SEAL UP THE VISION AND PROPHECY," and "TO ANOINT THE MOST HOLY."⁴³

- b. Their claim is Jesus didn't make an end to sins until 70 A.D.

- 1) What about the Bible?

- a) Matt. 26:28; Galatians 4:4-7 (note the tenses), Eph. 1:3, 7, 11 (note the tenses).

9. They try to claim that after Jesus came in A.D. 70 that is when persecution would stop:

⁴⁰ Ibid p. 207

⁴¹ Spirit of Prophecy, King, Max, p. 227

⁴² Ibid, p. 57

⁴³ Ibid, 60-64

a. ““Paul told them they would have rest or relief from persecution ‘when Christ came.”⁴⁴

1) Have they not heard of the persecution that continued after 70 A.D.?

2) Have that not seen the historical evidences, read “Fox’s Book of Martyrs”?

10. They claim at 70 A.D. is when the gospel became “everlasting.”

a. “This end was also a time of beginning (Rev. 21:5). The gospel at that time became the everlasting gospel (Rev. 14:6).”⁴⁵

11. They claim faith cannot be complete or understood until A.D. 70:

a. “Our faith cannot be complete, or inheritance cannot be fully comprehended, and our relationship with God cannot be really meaningful until we have seen both the first and the second comings of our Lord.”⁴⁶

b. Doesn’t faith come by hearing?

12. They claim Judaism is stronger than the work and will of God:

a. “...but Judaism was the only force of opposition that could completely block or prevent the establishment of Christianity.”⁴⁷

b. Didn’t God say the “gates of hell would not prevail?” (Matt. 16:18-19).

13. They teach that all Jews who refused the “New Earth” were killed in A.D. 70:

a. “Those who refused to put off the old clothing of Judaism perished with the decaying body.”⁴⁸

1) What about the Jews who remained in Jerusalem and fought two more wars against Rome?

2) What about the thousands of Jews that escaped carrying their traditions with them?

a) Did they all die and just not get the message?

14. They teach heaven is on earth, and the saved are in heaven now

a. “It is no secret that I affirm our status before God as having immortality, eternal life, and the complete righteousness of God. In fact, I affirm that we are the righteousness of God. I believe that we have become God’s righteousness through Christ becoming sin for us (2 Corinthians 5:21). It was the greatest transaction ever completed. **This, I believe, is equivalent to heaven.** Throughout the Scriptures heaven is equated with

⁴⁴ Ibid, p. 127

⁴⁵ Spirit of Prophecy, King, Max, p. 128

⁴⁶ Ibid, p. 132

⁴⁷ Ibid, p. 165

⁴⁸ Ibid, p. 209

the dwelling place of God, which is holiness and righteousness. Throughout Scripture God's people are called God's tabernacle (Revelation 21); God's habitation (Psalm 132); and God's rest (Psalm 132 and Zephaniah 3). Through a careful study of God's dwelling we can find that it was God's desire all along to dwell in us, rest in us, and make us His eternal habitation."⁴⁹

15. They are confused on what happens after death:

a. Their camp is divided into three thoughts:

- 1) #1 Some say this life is all there is and after death we simply cease to exist
- 2) #2 Others say the Bible doesn't speak about what will happen after we physically die, and there is no way of knowing. So, let's just assimilate and wait.
- 3) #3 Others, state there is an afterlife, and it is a continuation of our spiritual existence on earth – if we assimilate into Christ.
 - a) They use Jesus' words from John 11:23-26, that we "shall never die" as evidence.
 - a) "So when we are confronted with the question, "Does the Bible say anything about what happens after we die?" we can answer with an emphatic, "Yes!" We simply need to clarify that it is already happening before we die."⁵⁰
 - b) This means they see all the promises from Isaiah 65, 66, and Revelation 21 as pertaining to the church and tomorrow.
 1. A new heavens and earth
 2. Gladness and rejoicing among the people
 3. God rejoicing in His people
 4. No more weeping or crying
 5. No more children dying in infancy
 6. No more elderly dying before they grow old
 7. Prosperity in building and planting
 8. No more vain labor
 9. The wolf and the lamb feeding together
 10. No more hurting and destruction
 11. Children playing by vipers' dens and not being hurt
 12. All flesh coming and worshipping before God

16. The fact is we are dual beings with fleshly and spiritual components.

a. And in God's revelation and demands to humanity and the church, those concepts are dualistic.

⁴⁹ <http://www.newcreationministries.tv/the-afterlife.html>

⁵⁰ <http://www.newcreationministries.tv/the-afterlife.html>

- 1) When it comes to the Lord's Supper – we spiritually observe it, while physically partaking (1 Cor. 11:23-28).
- 2) When it comes to baptism – our physical body is immersed while our spirits are cleansed (Acts 2:38; 8:35-40; Romans 6:3-5).
- b. God deals and demands of us according to our makeup.

17. The destruction is a historical event that had great significance in God's scheme of things (Zech. 14; Matt. 24:4-34; Mark 13:5-30; Luke 21:8-31; 1 Pet. 4:17-18).

- a. God established a three-fold system under Abraham starting in Genesis 12:1-7:
 - 1) God would make Abraham a great nation (v2).
 - 2) Through Abraham God would bless the entire world (v3).
 - 3) God would give Abraham's seed a promised land (v7).
- b. Part of God's plan was to have a chosen people:
 - 1) Through the chosen people God would establish a government that would comprise their religious, political, and civil government affairs.
- c. God's chosen people grew to love their fleshly covenant that they were going to cling to it no matter what:
 - 1) Though the Old Law is filled with evidences that God intended the covenant to be temporary (Deut. 18:15; 15:18) the Jews would have nothing to do with the temporary aspect.
 - 2) God even tried to explain in the New Covenant the temporary nature of the Old (Rom. 16:25-26; Eph. 3:1-11), but the Jews just called God a liar and deceiver and placed the blame of God for any supposed change (Romans 3:1-11; chps. 9-11).
- d. Though Jesus' death brought forth the death of the Old Law it also brought life to a New Law (Col. 2:14-17).
 - 1) However, the Jews were not about to go away quietly.
 - 2) They firmly believed they were in the right, and that God was all about them, and no one else.
- e. A.D. 70 was irrefutable evidence that God was done with Israel:
 - 1) Then all hopes of a restored law, sacrifices, and temple worship were dashed.
 - 2) Their city destroyed, their genealogical records vanished, even if they rebuilt the temple, they would never know who was of the tribe of Levi to offer up sacrifices.
 - 3) Even the religious Jews today admit the fall of Jerusalem was God's wrath flowing upon them for their misbehavior.
 - a) But, yet, they still have hope that Jerusalem will be restored to her glory.
- f. The death of Jesus was the end of their religion:
 - 1) 70 A.D. was the end of their political and civil affairs.
 - a) It was the final blow to Judaism forever.

- b) Then God finished his relationship with them, and now a true Jew is one who is circumcised of heart (Romans 2:28-29).

18. Conclusion:

- a. "So brethren, the whole A.D. 70/King scenario is false. Christ did not affect His second coming in A.D. 70; the dead were not raised in A.D. 70; the judgment day did not occur with the destruction of Jerusalem; and the world did not end in A.D. 70. The entire theory of "realized eschatology" is false from start to finish."⁵¹
- 1) "We deeply grieve that good brethren have been caught up in this foolish movement. It has produced much harm and no good. It is unsettling and divisive. The situation is, however, a commentary upon the extremes to which some will go in an attempt to make a name in history. It is further an example of how ill-informed many members of the church actually are; they are ripe for the picking. The words of the ancient prophet are applicable even today – "My people are destroyed for a lack of knowledge."
- b. If Kingism is true:
- 1) We should not be observing the Lord's Supper because it was only a memorial until He came (1 Cor 11:26)
 - 2) Jesus doesn't rule over the kingdom today, because He has already delivered it to His Father when He came to judge Jerusalem in 70 AD, ending the world (1 Cor 15:24, 28)
 - 3) What are we to do with our cemeteries and dead?
 - a) Jesus said when He comes again everyone in their tombs will hear His voice and be resurrected (Jn 5:28-29), but there are still bodies in the tombs.
 - 4) Christians are to rise to meet Jesus in the air (1 Thes 4:15-17).
 - a) Since that has not happened then either there are no Christians or they have yet to meet Jesus.
 - 5) Every earthly authority and rule were to be abolished after the resurrection (1 Cor 15:24)
 - a) But, yet they are still here.
 - 6) There is to be no more sin and death after the resurrection (1 Cor 15:24)
 - a) What can be said?

⁵¹ The A.D. 70 Theory, A Review of the Max King Doctrine, Jackson, Wayne, Courier Publications, Stockton, CA, 1990, p. 82

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Rejuvenated Earth

Introduction

1. The Rejuvenated Earth doctrine is not a new doctrine that has recently attacked the Lord's church.
 - a. The doctrine has been around for centuries and from time to time it raises its head in the church.
 - b. They tell us that we have been reading the Bible wrong. Being we are not going to heaven. But that our reward is kept safe in heaven and Jesus will bring it with him when He returns.

2. The rebirth of this doctrine can be attributed to denominationalism:
 - a. Randy Alcorn's book on Heaven
 - b. N.T. Wrights works "Surprised by Hope" and "History and Eschatology."

3. Randy Alcorn is a denominational preacher who works with two universities in Oregon:
 - a. Multnomah University and Western Seminary.
 - b. Their doctrinal statements claim:
 - 1) Faith only, baptism is not necessary for salvation, the direct operation of the Holy Spirit, eternal security of believers, premillennial, etc.
 - 2) Alcorn teaches all this in his book on Heaven (pg. 34-36, 47-48, 97, 134, 145).
 - c. Alcorn's book on Heaven is recommended by several members of the church.
 - 1) He claims heaven will be on a renewed earth.
 - a) He admits understanding his views you must have an imagination.
 - 2) He teaches that heaven will empty itself permanently on earth. That is God and all the Angels will join the saved-on earth for eternity.
 - a) "He will actually come to live among us on the New Earth (p 184).
 - b) Jesus "He will also physically reside on the earth with us" (p 188).
 1. Note – God will take our human form.
 2. "The Incarnation is about God inhabiting space and time as a human being – the New Heaven and New Earth are about God making space and time his eternal home. As Jesus is God incarnate, so the New Earth will be Heaven incarnate" (pg. 45-46).
 - d. Note - Alcorn's doctrine can only be understood if we understand "the importance of using our imaginations."⁵²
 - 1) Whereas with Kingism one must adopt his Spiritual Interpretation Method to

⁵² Heaven, Alcorn, pg. 16

understand his doctrines.

- 2) Randy Alcorn states you must have imagination to understand his doctrines.
 - a) No where in Scripture is the Imagination Interpretation Method promoted.

4. N.T. Wright is an Episcopalian Priest:

- a. Some claim he is considered the greatest writing theologian since CS Lewis.
- b. His desire is to change the way we talk about Christ and the Bible.
 - 1) Claims that Jesus will “come to this world, invading it like a spaceman.”⁵³
- c. Foundational beliefs:
 - 1) Evolutionary origins of humanity (Theistic Evolution).
 - 2) Minimizes salvation.
 - a) He claims our understanding of God sending His Son to be a propitiation for our sins is paganistic (To appease God’s wrath)..
 - 3) Low view of scripture:
 - a) Minimizes Paul’s writings.
 - b) Does not believe in the inerrancy of scripture.
 - c) In short, he believes Scripture is an evolving document.
 - 4) Eternity:
 - a) Claims Hell is the evolutionary shrinking of human life.
 - b) Claims Heaven will be on earth.
- d. He illustrates his views as “If I say to a friend, ‘I’ve kept some beer in the fridge for you,’ that doesn’t mean that a man has to climb into the fridge in order to drink the beer.”⁵⁴
 - 1) This illustration is championed as unbreakable logic to earthers:
 - a) The refrigerator is heaven:
 1. He says Jesus will bring heaven, the refrigerator, to earth.⁵⁵
 2. Jesus will not just bring the beer, but he plans to bring the entire refrigerator with Him.
 - b) He claims that heaven and earth will be united, become one.⁵⁶
 1. If you are on your couch (earth) waiting for your beer (eternal rewards) God will then make your beer and refrigerator one.
 2. They call it a “Meshing” of heaven and earth.
 - c) Most earthers in the Restoration Movement do try to clean this illustration up when they use it.
 - 2) Bible says: Our treasures should not be laid up on earth, but in heaven...

⁵³ Wright, N.T., Surprised by Hope, p 120

⁵⁴ Ibid, p 151-152

⁵⁵ Ibid, p 104

⁵⁶ Ibid, p. 19, 191

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“where your treasure is, there will your heart be also” (Matt. 6:19-21).

a) A renewed earth is not in the context of the Sermon on the Mount.

1. Instead we have a “great reward” (Matt. 5:12), “a treasure” (Matt. 6:21), that is in heaven and not of the earth.

b) Jesus clearly taught the young man who came to Him seeking eternal life that it was found not in this world, but “in the world to come” (Mark 10:30; Luke 18:30).

3) N.T. Wright is a blatant false teacher:

a) I don’t know of any doctrinal truths, traditionalists in the Restoration Movement, we share with him.

5. Various Renewed Earth positions:

a. Some claim the earth will be restored to Eden’s pre-Genesis 3 condition.

b. Some claim God will take the elements of earth today and reshape them into an improved creation fit for our improved resurrected bodies.

c. Some claim the earth will not be destroyed but only that evil will be destroyed, along with the sky that separates heaven and earth.

d. Some claim that heaven and earth will be meshed together, as one, on earth

e. The most common view:

1) “Earthers believe it is God’s desire for full fellowship to return with the saved to planet earth as it was in Eden. Earthers teach the world will be remade in its original order in the same way our bodies will be remade from the dead. They use Romans 8:19-23 as evidence “heaven” is actually a “rejuvenated earth.”

a) By description we would call them materialists.

1. “Materialism, the doctrine that whatever exists is either physical matter, or depends upon physical matter.”⁵⁷

6. Earthers believe the atmosphere, mountains, water, cats, dogs, horses, cows, cities, streets, buildings, and transportation, etc. will be part of the renewed earth. They believe that we will continue with life as we know it, though without sin.

a. “We can expect to find earthly things there – including atmosphere, mountains, water, trees, people, houses – even cities, buildings, and streets...In heaven we’ll rest, work.”⁵⁸ He says, we will “eat, walk, serve, work, laugh and play, why would we not sleep? ... I believe we will likely need it and enjoy it.”⁵⁹

b. “Do all things include animals? Yes. Horses, cats, dogs, deer, dolphins, and squirrels – as well as the inanimate creation – will be beneficiaries of Christ’s death and

⁵⁷ P. Helm, New Dictionary of Theology, p 416

⁵⁸ Alcorn, Randy, Heaven, pg. 79

⁵⁹ Ibid, pg. 330

resurrection.”⁶⁰

- 1) “Wouldn’t some of those likely be our pets?”⁶¹
 - a) “We have Biblical grounds for not only wanting but also expecting that we may be with them again on the New Earth.”⁶²
- c. Remember we must use our imaginations to understand this doctrine.
 - 1) Is there a concept from Scripture that teaches us to understand we must use our imagination? (Read Eph 3:3-4)
 - 2) This is clearly another New Hermeneutic not based on logic but imagination.

“The Common Thread”

Introduction:

1. There are many “common threads” taught about in the entire Bible.
 - a. Pieces of information found scattered throughout the text that when put together gives us a greater understanding, but at the same time information that never contradicts the thread.

Body:

1. Adam and Eve was given a living soul (Gen. 2:7).
 - a. They were more than flesh, blood, and bones, they had souls!
 - b. Earthers believe God intended to eventually live and walk amongst God’s children on earth, as evidenced in Genesis 3.
 - 1) But when sin entered the world, humanity caused three problems that earthers believe God must resolve, because it was always God’s intent to live here with His creation:
 - a) #1 The Human problems - sin and death
 - b) #2 The Creation problem – the earth is crumbling beneath us
 - c) #3 The Divine Presence Problem – God can’t live on this realm with His creation in her unholy state
 - c. Earthers believe God instituted plans to resolve these three problems in the Garden (Gen 3:15)
 - 1) #1 The Human problems would be solved by the Father giving us Jesus (Rom 5:8)
 - 2) #2 The Creation problem would be solved by God rejuvenating the world after the second coming for an eternal habitation

⁶⁰ Ibid, pg. 397

⁶¹ Ibid, pg. 400

⁶² Ibid, pg. 402

- 3) #3 – The Divine Presence problem will be solved when heaven meshes with earth, or empties itself on earth, or when He brings His throne to earth.
- a) They claim God's partial previous presence initiatives evidence God's yearning to live with the faithful on earth:
 - 1. God's presence coming down upon the tabernacle and temple
 - 2. God's indwelling in the church and in Christians (1 Cor 3, 6)
 - d. "The "restoration" will consist of the renovation of all things by fire and the making of all things new. (Rev. 21:5) Until the time for the renovation of all things by fire-the end of time-Christ 'must' remain where He is at God's right hand in the heavens. He will not move until He comes to make the new heaven and earth, when the restoration will occur. He 'must' continue where He is until the terrible day, when He shall descend in fire and in wrath for the rescue of His true servants, followed by the reducing of the cosmos or universe (as we know it) to molten matter; out of which God will re-arrange all things for eternal endurance. Hence things will continue as they now do – until the last hour when Jesus shall destroy the 'last enemy' (death) and restore all the universe to the purity and order that existed before Adam sinned."⁶³

2. Bible says:

- a. There is no hint in the Bible that the Messiah would come and rule on Planet Earth (2 Sam 7).
 - 1) Some earthers say it will no longer be the earth, yet, they still call it Rejuvenated Earth, or even better than it was in Gen 3.
 - 2) Jeremiah and the Hebrew author both claim this in an impossibility:
 - a) No son of David would rule as king again on earth (Jer. 22:28-30; Jn 18:36).
 - b) Jesus' priesthood was not of the earth (Heb. 7:14).
 - 3) Those who developed this idea are filled with materialism and ignorant of spiritual realities.
 - a) Historically power hungry Jews desired a great military messiah arriving on a white horse to throw off the Roman shackles and give them eternal domination from Jerusalem.
 - 1. Dominion Oriented Theology
 - b) Jesus' apostles were filled with this understanding all the way into Acts 2 and once the Spirit came upon them that ignorance fled.
 - 4) Jesus told Pilate that His kingdom is not of this world (John 18:36).
 - 5) Jesus told Nicodemus about the spiritual nature of His kingdom (John 3:3, 5, 7).

⁶³ Fuqua, E.C., Diagrams on Scriptural Lessons, Fort Worth, TX; Thurman Printing, 1959, pg 111

b. God (their favored deity) never intended for the earth to abide forever.

- 1) The earth has a special purpose but once the purpose is fulfilled this structure will be destroyed (2 Peter 3:7-12).
 - a) A great comparison is that of the Old Law and New Law. The Old Law was great, beneficial, and glorious. But it was a schoolmaster with fading glory (2 Cor. 3; Gal. 3).
 - b) No inspired author contradicted Peter's understanding of the earth's destruction.

c. David (their favored OT Passage- Psa 104:5) did not teach the earth would be an everlasting realm!

- 1) Earthers use Psa 104:5 as a proof text "Who laid the foundations of the earth, that it should not be removed forever."
 - a) Using this as evidence to assert the world is eternal.
- 2) Psalm 104 is a beautiful chapter and should always be studied together with Genesis
 - a) The Hebrew word forever "olam" can mean eternal, but also means "to the end of a cycle."
- 3) The word translated "forever" does not always imply eternal.
 - a) Modern usages:
 1. How many have told a significant other that "I will always love you" only to love them temporarily?
 2. How many have complained about the child who has been "crying forever." Really? Eternally?
 - b) Biblical usages:
 1. A slave was to serve his master forever (Exodus 21:6).
 2. The sabbath was to be kept forever (Exodus 31:16).
 3. The Aaronic priesthood was forever (Exodus 40:15).
 4. God said He would dwell in the first temple forever (1 Kings 18:13).
 5. Forever in Scriptures often means until the appointed time has ceased.
- 4) Psalms 104:5 is poetry and poetry often is exaggerated to prove its point.
 - a) Psalm 102:25-27 clearly states God's intention with His physical creation:
 1. "25Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. 26They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: 27But thou art the same, and thy years shall have no end."
 2. Notice there is a distinction between how long the earth and God will be.

a. One will perish and one will not

d. Peter and the Earth (One of their favored NT Passages) 2 Peter 3:7-13

- 1) Earthers claim that had sin not entered into the world they and their children would still be living peacefully with God on this planet.
 - a) But, sin did enter and God devised plans to restore everything back to its original state and even better than before.
 - b) “This planet is more than just a stopover on your way to heaven. It is your final destination.”⁶⁴
- 2) From Peter they will ask, “Was Peter looking or not looking for the NH/NE?” Roy Conner
 - a) “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness,” (2 Pet 3:13).
 - b) From this they claim 2 Peter 3 refers to a purging of the cosmos and its reshaping anew.
 1. They then will take one phrase, “burned up” out of 2 Pet 3:10 and claim it is not the proper translation:
 2. Thayer and others claim “katakaio” is reliable and fits the context.
 - a. Here is their problem, context, because the repetition of terms from v 7 and v10, is clear the earth is “stored up for fire” v7, “pass away” v10, “dissolved with heat,” v10, “burnt up” v 10, and “destroyed” v 11.
- 3) Peter only wrote 8 of the 260 chapters in the New Testament and his last two are very combative focusing on false doctrines.
 - a) In 2 Peter 3:7-12 he deals with false doctrines that were prevalent in the first century.
 - b) He clearly knew and knows far more than uninspired men in the first century and today.
 1. Maybe best to say that Peter was in “the know.”
 2. Before Jesus was crucified, He told Peter he could not follow Him, because the Lord was going UP to heaven (John 13:36-14:5)
 - a. In Acts 1:10-11, Peter saw the Lord, go UP.
 - b. They both understood the location of heaven as Not being here!
 3. In this passage, Peter refutes “the Rapture, the 1,000-year reign of Christ on this earth and Jehovah’s Witness doctrine...and the remainder on this renovated earth.”

4) 2 Peter 3:7-13

- a) Where is the renovation?

⁶⁴ Whittmer, Michael E. Heaven Is A Place On Earth: Why Everything You Do Matters To God (Grand Rapids, MI, Zondervan, 2004)

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- b) Men often speak of many heavens and the Bible speaks of three.
 - 1. Paul was caught up into the third heaven (2 Cor. 12), which implies a first and second.
 - 2. First and second heaven are destined for destruction.
 - 3. The third heaven is where God abides – ABOVE.
 - c) The first two heavens are “RESERVED” for destruction.
 - 1. This is not a synonym for renovation.
 - 2. “The heavens and the earth, which are now, by the same word are kept in store, **reserved unto fire** against the day of judgment” (2 Pet. 3:7).
 - a. Note – “reserved” – set date!
 - d) Peter repeats himself and is blunter than verse 7 in verse 10, “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”
 - 1. Notice the words “melt” and “burned up.”
 - 2. Is it too difficult for God to say renovate, rebuild, reconstruct if that is the truth? Could humanity not handle a renovation if God were there? If renovation is true – why hide the truth?
 - e) Notice all things will be dissolved, “Seeing then that all these things shall be dissolved” (3:11).
- 4) 2 Peter 3:10-13 – Word Study:** - A favored translation they like to use.
- a) Lexham English Bible – “But the day of the Lord will come like a thief, in which the heavens will disappear with a rushing noise, and the celestial bodies will be destroyed by being burned up, and the earth and the deeds done on it will be disclosed.”
 - 1. 3:10 – Disappear - Parerchomai
 - a. Translated also as “Destroyed” and “Pass away” in other versions
 - b. Means “I pass by, pass away, pass out of sight; I am rendered void, become vain, neglect, disregard.”⁶⁵
 - 1) The word is used in Matt 14:15 as the disciples telling Jesus the “time is past,” meaning there was no way to regain it.
 - 2. 3:10 – Destroyed - Lyo
 - a. Translated also as “Melt” “Dissolved” and “In a Blaze” in other versions
 - b. Means, “To destroy or reduce something to ruin, by tearing

⁶⁵ <https://biblehub.com/greek/3928.htm>

down or breaking into pieces.”

3. 3:10 – “Be disclosed”- Heuriskomai

- a. Translated as “Burned Up” “Will be laid bare” “Shall be burned up” “Will be exposed”
 - b. Means – “Learn something previously not known;” “Attain implying discovery,” “Found to be.”
 - c. Let’s assume there might be some misunderstanding about the third word, there is no misunderstanding with the words used in verse 7 and the others in verse 10, why can’t majority of the context help clarify this one “confusing” word?
 - d. But, if we just really want to force other definitions, well let’s force “found to be.”
 - 1) What is “found to be?” “Seeing then all these things shall be dissolved” (3:11)
- 5) Peter helps us understand inspiration more in 1 Peter 1:4, “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved IN HEAVEN for you.”

Rejuvenated Earth History

1. Extra-Canonical Literature – Eighth to Fourth Centuries B.C.

a. Historically Jews were famed for taking Old Testament literature and reinterpreting it for a variety of reasons. Often these “reinterpretations” ended with the acceptance of new doctrines.

- 1) We can’t deny how many Jewish non-inspired writers were influenced by Greek/Gnostic thought.
- 2) In the Jewish mind, we were spirit and body, and the body needed to be tamed by a physical law.
- 3) In the Greek mind, we were soul and body:
 - a) Physical – material and carnal – just full of sin – not redeemable
 1. So, you could sin fleshly, but it wasn’t you – your body is trapped by the evil of this realm
 - b) Soul – spiritual and eternal – it is what is redeemable by the gods
 1. This is the real you
 2. Which is to operate on another level
 - c) So, the soul belongs to gods, and the body to this realm

4) As the Jews were Hellenized

- a) They began to mix a Jewish understanding of the body, spirit, Messiah, world to come, with the Greek mind, about the person, the now, and the spiritual realm.
- b) What that lead to an allegorizing of basically everything:
 1. And then simple teachings from Scripture became “mystical typologies”
 2. The problem with some of our brethren today, is they have taken these “mystical typologies” and run with them, eliminating the plain and simple text for an allegorical/mystical interpretation, which is a mixture of OT Scripture, Greek Thought, and what Greek Thought led to, an early form of Gnosticism.
 - a. What all that means is if the Messiah is going to come to this earth, and dwell, He can’t do it in the flesh, because the realm is perverted, so the realm must be recreated – be made perfect without sin, so the perfect one can dwell amongst us.

5) Forms of Renovated Earth thought are not new.

- a) Originated out of the Jews trying to mesh their limited understanding of

Scripture with Greek/Gnostic thoughts.

- b) The solution is rejuvenating the earth so the Messiah can come and live on earth one day.

b. So, the author of Enoch, influenced by the above wrote (200BC-200AD):

- 1) “4. In that day I will cause my Elect One to dwell in the midst of them; will change the face of heaven; will bless it, and illuminate it for ever. 5. ***I will also change the face of the earth; will bless it; and cause those whom I have elected to dwell upon it.*** But those who have committed sin and iniquity shall not inhabit it, for I have marked their proceedings. My righteous ones will I satisfy with peace, placing them before me; but the condemnation of sinners shall draw near, that I may destroy them from the face of the earth” (1 Enoch 45:4-5).

2) “Since men can be purified, then the wicked creation can be purified also” (2 Baruch 32:6; 57:2).

- a) A person cannot deny the gnostic influences of these writings.
- b) With flesh being evil Jewish Gnostics just could not accept that God could put on or indwell in evil flesh.
 - 1. They created this renovated earth doctrine to enable God to dwell with evil fleshly men who will have then been purged.
 - 2. “Mount Zion will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all guilt and its uncleanness throughout the generations of the world” (Jubilees 4:26, 100 B.C.).
- 3) With Jewish literature teaching that the world was taken over by Satan and his influences made it evil right from the start. They see God’s eternal desire as casting out Satan, recleansing this world.
 - a) A question they must answer is – who said God has to, must, cleanse this world for God to live with humanity?
 - 1. Have they heard of the incarnation?
 - b) Who says God has to revamp the earth so He can dwell on it eternally with the saved?
 - 1. He didn’t have to revamp it in the first century?

2. Graeco-Roman Literature

- a. Pagans also had a longing for a purged heaven and earth that would turn this realm into a sinless paradise.
- b. “We stoics are also of this opinion, or close to it. For we say that it is fire which takes possession of the universe and changes all things into itself; it becomes feeble, fades, and sinks and when fire is extinguished nothing is left in nature except moisture, in which lies the of hope of the new world to come. Thus, fire is the end of the world,

but moisture is the beginning.”⁶⁶

1) Reincarnation

3. Church Fathers:

- a. “I will add something about the Day of Judgment, on account of the unbelievers. Again, the fire of the Lord sent forth will be appointed... Another newness of sky and of everlasting earth is arranged. Afterwards, those who deserve it are sent away to the second death; but the righteous are placed in the inner dwelling places (Commodianus c. 240).”⁶⁷
- b. “It is not satisfactory to say that the universe will be utterly destroyed and that the sea, earth, and sky will no longer exist. For the whole world will be deluged with fire from heaven and burned for the purpose of purification and renewal. However, it will not come to complete ruin and corruption... God did not work in vain (Methodius c. 290).”⁶⁸
- c. “He says the creation was made subject to the vanity, but he looks for it to be set free from such servitude... For in reality, God did not establish the universe in vain or only for it to be destroyed, as those weak-minded men say. Rather, He made it to exist, to be inhabited, and to continue. For that reason, the earth and the heaven must exist again after the burning and shaking of all things (Methodius c. 290).”⁶⁹
- d. “There is no contradiction nor absurdity in Holy Scripture. For it is not “the world” that passes away, but the “fashion of this world.” ... So we can look for creation to pass away, as if it were to perish in the burning in order for it to be renewed. In that manner, we who are renewed may dwell in a renewed world without taste of sorrow. However, it will not be destroyed... Now since the earth is to exist after the present age, there must also be inhabitants for it. These persons will no longer be subject to death. They will not marry, nor beget children. Rather, they will live in all happiness without change or decay like the angels (Methodius c. 290).”⁷⁰

4. Reformer – John Calvin (1509-1560)

- a. Took the position from Romans 8:18-25 that the creation does not refer to humanity but to the physical earth.

4. Restoration Leaders:

- a. Alexander Campbell (1788-1866)

1) In 1833 in the Millennial Harbinger he decided to tackle the concept of

⁶⁶ Natural Questions III, 13:1.

⁶⁷ A Dictionary of Christian Beliefs, Bercot, p. 238

⁶⁸ Ibid. p. 239

⁶⁹ Ibid. p. 239

⁷⁰ Ibid, p. 239

“Regeneration” from Titus 3:5 and Matthew 19:28 in Volume 1.

- 2) He wrote a piece titled “The Regeneration of the Heavens and the Earth.”
 - a) “The Bible begins with the generations of the heavens and the earth, but the Christian revelation ends with the regeneration or new creation of the heavens and the earth. This is the ancient promise of God, confirmed to us by the Christian Apostles. The present elements are to be changed by fire. The old or antediluvian earth was purified by water; but the present earth is reserve for fire, with all the works of man that are upon it. It shall be converted into a lake of liquid fire. But the dead in Christ will have been regenerated in body before the old earth is regenerated by fire. The bodies of the saints will be homogeneous with the new earth and heavens as their present bodies are with present heaven and earth. God re-creates, regenerates, but annihilates nothing; and therefore, the present earth is not to be annihilated.” (MHA vol. 1, pg. 483).
- 3) Some people will take this paragraph and assert that Campbell did not think we were going to heaven:
 - a) Yet, in the same volume on pages 443, 460, 462, 468, 469, 471 and 486, He speaks of the saved going to heaven.
 1. “Most saints in this generation, appear more zealous that their children should shine on earth, than in heaven” (MHA, vol. 1, pg. 468).
 2. “Every Christian family ought to be a nursery for God. Their offspring should be trained for the skies” (MHA col. 1, p. 471).
 3. On pages 486 he clearly looked toward the “joys of heaven.”
- 4) How are we to understand these apparent contradictions?
 - a) Alexander Campbell was not always the most consistent scholar.
 1. He was asked even during his time if the real Alexander would stand up on certain issues, because it appears, he contradicts himself a lot.
 - b) Alexander was trained by English theologians who were trying to reconcile in their minds about a renewed earth verses heaven.
 1. When Alexander wrote on various issues you can see him “thinking out loud” or “working things out” as he wrote.
 2. This explains some of the “wishy washiness” in his writings.
- 5) Campbell was a post-millennialist:
 - a) Meaning he believed there would be a “golden age” of the church right before Jesus returned.
 1. This is one reason he and his father believed the denominations needed to unite under Scripture.
- 6) In his first volume where he dealt with the term “regeneration” he said what he

did above and other things trying to think his way through the concept:

- a) He said the “regeneration of things” could be:
 - 1. The “commencement of the Millennium.”
 - 2. “The general resurrection.”
 - 3. “The formation of the new church on the day of Pentecost.”
 - a. Which he noted is “the commencement of the Christian era.” (MHA vol 1, pgs. 455, 539).

b. David Lipscomb (1831-1917):

- 1) Believed God had a three-fold redemptive plan:
 - a) Redeem man from sin.
 - b) Redeem the earth from corruption.
 - c) Redeem governments for sin and corruption.
- 2) Believed the earth needed to be rejuvenated because “The earth of ours was an outer court of the Heaven of Heavens, the home of God, the Father of the Universe.”⁷¹
 - a) Because of sin he taught the very air we breathe, the land we live on, and all governments are cursed.⁷²
- 3) To Lipscomb the mission of Christ was to uproot all the thorns and thistles found in government, the land, and the souls of men and return rule back to God.

c. Moses Laird (1818-1880):

- 1) Believed the earth “will be translated” into a pristine, new, and glorious state.⁷³

d. T.W. Brents (1823-1905):

- 1) “Nothing will be annihilated.”⁷⁴

⁷¹ David Lipscomb, “The Ruin and Redemption of the Word,” Gospel Advocate, May 16, 1888, p. 6

⁷² Ibid.

⁷³ Moses Lard, Romans, p. 270

⁷⁴ T.W. Brents, Gospel Sermons, 1918, p. 349

Timeline

Will the Meek Inherit the Earth? Matthew 5:5

1. Introduction:

- a. “Blessed are the meek for they shall inherit the earth,” Matthew 5:5.
 - 1) Premillennialists claim the saved will inherit the earth for 1,000 years.
 - 2) Earthers claim they will have live on earth forever.

2. Early Beliefs:

- a. First Century Jews expected the kingdom of God to be earthly.
 - 1) They believed the Jewish nation would displace Rome and be an eternal kingdom.
- b. Matthew understands and tries to correct this concept in his gospel.
 - 1) He is the only author to call the “Kingdom of God” the “Kingdom of Heaven.”
 - a) He knew his audience.
 - b) He was making a clear distinction for their benefit.
 - 1. The Kingdom of Jesus is not another earthly one.
 - 2. Premillennialists and Earthers have a worldly view and an earthly desire/hope.

3. Context of Matthew 5:5:

- a. Part of the Sermon on the Mount.
 - 1) John and Jesus were preaching “The kingdom of God is at hand” (Matt. 3:2; 4:17).
 - 2) Jesus was preaching the “Gospel of the Kingdom” (Matt. 4:32), which people called “His doctrine” (Matt. 7:25).
- b. This sermon is about the Kingdom of Heaven.
 - 1) The Beatitudes (The introduction.) is bookend declaring this truth:
 - a) “Blessed are the poor in Spirit, for theirs is the kingdom of heaven (Matt. 5:3).
 - b) “Blessed are they who are persecuted.... theirs is the kingdom of heaven

(Matt. 5:10).

1. The Beatitudes begin and end with a promise of the kingdom of heaven being at hand!
- 2) The Beatitudic blessings would come when the kingdom came:
 - a) Poor in the spirit – kingdom of heaven, v 3.
 - b) Mourners – comforted, v 4.
 - c) Meek – inherit the earth, v 5.
 - b) Spiritually hungry – filled, v 6, etc.
 1. Note all the blessings are spiritual and only realized in the church.
 2. Note Jesus did not promise spiritual blessings for the poor in spirit, and then slight the meek with an eternal earthly blessing.
- c. “The Earth” is a metaphor borrowed from Psalm 37:11.
 - 1) Psalm 37
 - a) The land had fallen to sin and the psalmist was pleading for meekness from Israel.
 - b) Meekness is defined in Psalm 37:
 1. Fretting not and being not envious, v 1.
 2. Trusting in God and doing good, v 3.
 3. Delighting in the Lord, v 4.
 4. Committing and trusting in God, v 5.
 5. Resting and waiting on God, v 7.
 6. Ceasing from anger and forsaking wrath, v 8.
 - c) The meek are those who trust in God, fret not, and wait on Him to complete His purposes (37:3, 1, 7).
 1. If Israel became meek God promised them several things:
 - a. Dwell in the land, v 3.
 - b. Provide their heart’s desires, v 4.
 - c. Cut off evil doers, v. 5.
 - d. Meek will inherit the earth, v 11.
 - e. Their inheritance shall be forever, v 18.
 - f. Shall inherit the earth, v 22.
 - g. Inherit the land dwell therein forever, 29, 34.
 - d) God did not promise Israel eternal rule and authority over planet earth if they were meek.
 1. “The earth” was a metaphor assuring them that if they were meek in spirit God would keep all the promises made to them and their descendants.
 - d. The church was not promised a renewed earth:
 - 1) The metaphor “inherit the earth” promised that if God’s children obeyed his moral law, they would enjoy all the spiritual blessings promised to them

through Christ.

4. The Sermon on the Mount always distinguishes between the earth and heaven with heaven being the greater.
 - a. First, those tormented for their faith should rejoice because their reward is in heaven, 5:11-12.
 - b. Secondly, we are not to lay up treasures on earth but in heaven, 6:19-21.
 - 1) “Not ON earth, but IN heaven.”
 - c. Thirdly, the heavens (space) and earth will pass away, 5:18.
 - 1) The Mosaical Law provided an earthly reward and would pass away just as the heavens and earth will pass away – ceases to exist.
 - 2) The Spiritual Law provides spiritual blessings which will endure forever in a spiritual realm.
 - a) Notice Matthew 5:19-20 that those who are faithful to the law of the Spirit will be great in the Kingdom of Heaven.
 - d. Fourth, Jesus taught His disciples how to pray and said “Thy kingdom come. Thy will be done in earth, as it is in heaven,” 6:10.
 - 1) Earthers and premillennialists both assert that the will of God will be done on the earth after the second coming, not in heaven.
 - 2) Note – Jesus makes a distinction between the two places.
 - e. Fifth, we are to glorify the Father who is in heaven, 5:16.
 - f. Sixth, we are to behave as our Father who is in heaven, 5:45.
 - g. Seventh, we are to strive for perfection as our Father is perfect, 5:7.
 - h. Eighth, we hope for rewards from our Father who is in heaven, 6:1.
 - i. Ninth, He is our heavenly Father, 7:32.
 - j. Tenth, heaven is God’s throne, 5:34.
 - 1) Earth is the footstool, 5:35.
 - 2) Earthers have God leaving His throne to rule from a footstool.
5. Conclusion:
 - a. Jesus clearly made a distinction between earth and heaven during the Sermon on the Mount with one clearly being better!

The New Heavens and The New Earth

Introduction – Instead of individually discussing Isaiah 65, 66, and Romans 8, let's roll it all into one.

1. The book of Isaiah covers many topics:
 - a. Nations:
 - 1) The rise and fall of the Assyrians, Babylonians, Syria, Ephraim, and Judah, along with other neighbors of Israel.
 - b. Prophecies:
 - 1) Mingled in all this are promises about a Messiah and His future kingdom.
2. The book of Isaiah is filled with symbolism and apocalyptic imagery.
3. Isaiah spent a lot of time writing about the eventual Christian Dispensation. He used a variety of symbolic terms to reference the entity that the Lord would establish.
 - a. "The mountain of the Lord's House" (Isa. 2:2-3).
 - b. "My holy mountain" (Isa. 11:9; 56:7; 57:13).
 - c. "The way of holiness" (Isa. 35:8).
 - d. "The new heavens and the new earth" (Isa. 65:17-19; 66:22-23; Acts 3:21; Eph. 1:10).

4. Usage of New Heavens/New Earth from Isaiah 66:22-23

- a. First, Context:
 - 1) Isaiah is providing assurance to Israel that God's people will eventually become a perpetual people, to prove that he calls upon the heavens and earth.
 - a) As the heavens and earth have perpetually continued under the mighty hand of God.
 - b) He will one day, create something new that will forever stand before Him (48:19; 53:2).
 - 2) As the context provides the northern and southern kingdoms would both be destroyed (Unless they repented, which they did not do).
 - a) A remnant will survive as witnessed in the Babylonian Captivity.
 - b) Them, along with a great influx of Gentiles would form a new heaven and new earth that would stand before God for eternity.
 - c) The point isn't that God will reform the planet one day, but a people for His own possession.
- b. Secondly, Word Considerations:
 - 1) "New Heaven and New Earth"

- a) God is going to make something new
- 2) “Shall remain before me”
 - a) God has a special plan to make something that will forever be there
- 3) “Your seed and your name”
 - a) A reference to Spiritual Israel
- 4) “Seed” reference to the descendants of God’s people (Fleshly or spiritual, Rom 9:10-11)
 - a) They are the audience of this letter and their perpetuity is assured.
- 5) “Name” is a reference to reputation.
 - a) God’s saved will those called by God, who obey, and will remain before Him.

5. The new thing, “New Heaven and New Earth” that was to stand before God forever, was established on the first Pentecost after the resurrection of Jesus:

- a. Acts 2 – 3,000 Jewish souls were added to this new entity and in Acts 10 the Gentiles followed entering the church fulfilling much prophecy.
 - 1) “That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him” (Eph. 1:10).
 - a) “But now in Christ Jesus ye who were sometimes afar off are made nigh by the blood of Christ. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God” (Eph. 2:11).
- b. The New Heavens and The New Earth are the same as Pauls’ “household of God”(1 Tim 3:15)
 - 1) “...growth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit (Eph. 2:20-22).
 - 2) “The Israel of God” Gal. 6:16.

Body:

1. For us to understand similar or identical symbolism used in the New Testament one must understand what Isaiah was speaking about when he FIRST used this language.

- a. The prophetic language of Isaiah is about the destruction of Israel and Judah and a future return of the remnant, along with the eventual establishment of the Lord’s church cannot be confused with the eventual second coming of Christ.
- b. Israel’s captivity was just a few decades away, and it signified a rejection of the north.
- c. Judah’s Captivity was a little more than 100 years away.
 - 1) Isaiah (mid-700s) is urging the Southern Kingdom to repent (Isa. 1:16-20) of their idolatry to keep Babylon away (Isa. 10:10-11; 31:5-7; 44; 45:16; 57:5).

2. First, Isaiah wrote about the eventual destruction of Jerusalem in great detail in Isaiah 2:18-21. Read!

- a. John draws upon this fearful and symbolic language when he wrote Revelation to declare God would judge the persecutors of the church (Rev. 6:12-17).
 - 1) In chapter 2 of Isaiah he was writing about Babylonian Captivity not the persecution of the church.
 - 2) John's readers would have been familiar with such language and symbolism and intuitively know the application he was making to their days.
- b. 404 verses in Revelation and 348 of them allude to the Old Testament and 79 directly come from Isaiah.
 - 1) The most quoted book in Revelation.

3. Secondly, Isaiah 13:10-11 does sound like the end of the world, but Isaiah is speaking of the end of the Southern Kingdom, which would be the end of their world. Read.

- a. The language was symbolic and not literal.
 - 1) Isaiah told them that a remnant would be spared and would return (Isa. 1:9).
- b. When the synoptics borrow from this language speaking of a future cataclysmic event. They are speaking of the end of Jerusalem by the hands of Titus.
 - 1) Matt. 24:29; Mk. 13:24-25; Lk. 21:25-26.

4. Thirdly, the continuing theme is evident in chapter 27. the trumpet blown to return God's people from Assyria and Egypt to worship at Jerusalem (Isa. 27:13) was not a reference to the "last trump" mentioned by Paul in 1 Cor. 15:52.

- a. Isaiah's trumpet was a metaphorical trumpet representing the gospel message calling all too Christ.
- b. The trumpet blows in Matt. 24:31 references the destruction of Jerusalem.

5. Fourth, Isaiah 60:11-20 is a reference to the future restoration of the Southern Kingdom after Babylonian Captivity.

- a. There is a lot of imagery about realms of creation, light, animals, humanity, precious metals and more.
 - 1) This imagery is talking about a land whose gates will continually be open for the Jews and Gentile nations to come home!
 - 2) Some of this imagery was used in Rev. 21:23-25 to reference the church.
 - a) This language in Isaiah must not be confused with the second coming of Christ.

6. Fifth, earthers, "believe it is God's desire for full fellowship to return with the saved to

planet earth as it was in Eden. Earthers teach the world will be remade in its original order in the same way our bodies will be remade from the dead. They use Romans 8:19-23 as evidence “heaven” is actually a “rejuvenated earth.”⁷⁵ By description we would call them materialists.

- a. They take this position from Isaiah 24:4-6 and Romans 8:19-23.
- b. Isaiah - “**The earth mourneth** and fadeth away, **the world languisheth** and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because **they have transgressed the laws**, changed the ordinance, **broken the everlasting covenant**. Therefore, hath the curse devoured the earth, and they that dwell therein are desolate: therefore, the inhabitants of the earth are burned, and few men left.” (Isaiah 24:4-6).
 - 1) Isaiah is using the term “earth” symbolically to reference the Israelites, because the earth cannot literally mourn, languish, transgress God’s laws, change ordinances, or break the everlasting covenant.
 - a) The children of Israel have violated God’s covenant in every way and were going to be judged for their crimes.
 - 2) Jeremiah in prophesying to Judah said “O earth, earth, earth, hear the word of the Lord (Jer. 22:29) he was not speaking to rocks, hills, and valleys, but to people who had understanding.
- c. Romans - “18For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22For we know that the whole creation groaneth and travaileth in pain together until now. 23And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hopes for? 25But if we hope for that we see not, then do we with patience wait for it” (Romans 8:18-25).
 - 1) Before we break this passage down let us note the difficulty scholars have in interpreting this section:
 - a) Number of different views:
 1. Hodge said there are at least six distinct views on this paragraph.
 2. Stuart has counted eleven different views on this paragraph.
 3. Witherington III claims there are eight possible explanations of this paragraph.

⁷⁵ Kevin Rhodes and Heath Stapleton

- b) Scholars tend to agree with Peter's assessment on Paul's writing beings difficult to understand (2 Pet. 3:16), especially pertaining to this section.
- c) These verses are unique:
 - 1. "These passages are unlike any other passage in the New Testament."⁷⁶
 - 2. Speaking about the meaning of the word "creature" Roper writes, "There are a variety of viewpoints regarding this question."⁷⁷
 - 3. "Biblical support for the renovation theory is scanty and not convincing...we should not press the language too far...one must be careful not to be too dogmatic on this subject."⁷⁸
- d) The vast majority of all scholars admit this passage is exceedingly difficult and almost all are willing to admit they may be seeing it wrong.
 - 1. For New Earthers to come along within the last decade and claim they understand and can explain this passage without question or doubt is quite arrogant.
 - 2. But, then again, many New Earthers also believe in the Illumination Theory and they feel they have been illuminated by the Holy Spirit to allow them to understand these deep secrets others are cautious about.
- 2) Earthers take a materialistic approach from this passage claiming the actual earth is in consideration.
 - a) John Calvin (1509-1564) advanced this view from Romans 8.
 - b) Today Episcopalian scholar N.T. Wright has advanced this view more than anyone else.
- 3) Contextually Romans 8 is about the security of Christians in Christ.
 - a) 8:18 – Glory that is to be revealed in Christians even while suffering.
 - b) 8:19 – Tells of our glorious hope.
 - c) 8:20 – Before we were Christians, we were subject to vanity.
 - d) 8:21 – Our hope from the bondage of corruption.
 - e) 8:22 – Humanity's need for Christ.
 - f) 8:23 – Christians have their needs fulfilled in the redemption found in Christ.
 - g) 8:24-25 – Christians are to live in hope in Christ.
- 4) The Key Word in this text is "ktiseos" (k tis ee os) or "ktisis" (k tee sees) and is found four times:
 - a) Translated as creation, created, created beings, or creatures.
 - b) Prior usages:

⁷⁶ Truth For Today, Romans, Roper, David, p. 43-53

⁷⁷ Ibid.

⁷⁸ Truth For Today, Romans, Pollard, p. 287

Eschatology – Bwana Stapleton

1. Mark 16:15 “Preach the gospel to every creature.”

2. 2 Corinthians 5:17 “If any man be in Christ, he is a new creature.”

d. Only in fictional writing where authors beg their readers to use their imaginations can we begin to understand the trees, rocks, and rolling hills need and are capable of being redeemed through Christ.⁷⁹

1) By their admission you cannot understand “heaven” without a wild imagination:

a) “I believe that God expects us to use our imagination, even as we recognize its limitations and flaws.”⁸⁰

b) “Rather than ignore our imagination, I believe we should fuel it with Scripture, allowing it to step through the doors that Scripture opens.”⁸¹

2) The material world has not sinned and does not need redemption. Jesus tasted death for humanity not the earth (Heb. 2:9-10, 17).

3) Homer Hailey wrote about the new heaven and the new earth saying, “We conclude that while Isaiah’s new heavens and new earth are the present order under Christ (65:17), which followed the passing of the old heathen systems (34:3-4) and the Jewish order (51:6, 16), the new heavens and new earth of Peter (2 Pet. 3:10-14) and John (Rev. 20-21) are the eternal arrangement of God beyond the judgment. In neither of the new orders – the one prophesied by Isaiah the one prophesied by the apostles – is there a place for a millennial reign of Christ on earth, for modern-day concepts of a ‘new planet earth,’ or of an utopian ‘world of tomorrow.’; Such theories are figments of man’s imagination, illusions of error bereft of all truth.”⁸²

4) Fueling the imagination over inspiration men like Randy Alcorn are teaching other doctrines (1 Tim. 1:13) mingling scripture with imagination and fictional writings by C.S. Lewis and others.

a) “We must begin by reasoning from God’s revealed truth. But that reasoning will call upon us to use our Scripture-enhanced imagination.”⁸³

e. A further breaking down:

1) Notice the “creature,” the “whole creation,” and “the first fruits of the Spirit” in verses 19-23 are not a reference to the physical creation:

a) The animal and plant kingdom are:

1. Not waiting for “the manifestation of the children of God.”

2. Are not made subject to vanity.

⁷⁹ <https://reformedperspective.ca/heaven-what-can-we-know/#:~:text=Alcorn%20asserts%20that%20God%20expects%20us%20to%20use,a%20door%20of%20imagination%20that%20Scripture%20itself%20opens.>

⁸⁰ <https://www.epm.org/resources/2015/Sep/16/importance-using-our-imagination/>

⁸¹ ibid

⁸² Isaiah, Homer Hailey, p 539

⁸³ Heaven, Randy Alcorn, p 22

3. They do not possess hope of anything heavenly!
4. Not part of the reason Jesus had to die.
5. Not the ones who can spiritually grow by facing afflictions common to humanity (Psalm 119:67, 71; James 1:2-3).
 - a. “The Psalmist and James were not discussing plants or animals in the Scheme of Human Redemption.”⁸⁴
 - b. Jesus came to redeem humanity (Eph. 1:7-2:5; Rom. 3:23) not cats, rats, snakes, lizards, or your pet dog.

f. Verse by verse breakdown:

- 1) “For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” (Romans 8:19).
 - a) Is the “creature” humanity or the plant and animal kingdoms?
 1. Do animals and vegetation wait for the manifestation of Jesus?
 - b) The “creature” references the saved:
 1. “Therefore if any man be in Christ, he is a new creature” (2 Cor. 5:17).
 - a. The marginal reading in the ASV says “new creation.”
 2. Christians are “created in Christ” (Eph. 2:10).
- 2) “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope” (Rom. 8:20).
 - a) Paul is going back to Genesis 1-3:
 1. Before Genesis 3 the world was a perfect fit for the jewel of God’s creation.
 2. When man sinned in Genesis 3 the “creation was subjected to futility.”
 3. Meaning he was separated from what God intended for him to have on earth (Gen. 3:17-18).
 - a. Man is now frustrated on earth, even by the earth, due to his sin.
 4. Through God’s goodness our frustrations (not trees and cats) can vanish in hope.
 - a. The point of the passage is not God wanting to restore this world for eternity but fallen man.
- 3) “Because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God” (Romans 8:21).
 - a) Who is the object that needs to be delivered from the sin discussed from chapter 1 until now?
 1. Man in sin needs to be recreated.

⁸⁴ Seek The Old Paths, Robert Taylor, Vol. 30, No. 4, p1

2. Once recreated man is a new creation, a new creature with a precious hope.

4) “For we know that the whole creation groans and labors with birth pangs together until now” (Romans 8:22).

a) A reference to “humanity.”

1. Humanity is weak. We die. Babies die. Children die. The righteous and godless all die.

a. This can be a terrible existence.

2. Yet for those who know God, the pains of this realm can motivate the afflicted so that they may learn God’s desires (Psalm 119:67, 71).

5) “Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body” (Romans 8:23).

a) If there is any question over who the “creature” is in Romans 8 this helps us understand:

1. Who has the firstfruits of the Spirit?
2. Who are the ones groaning and waiting?
3. Who is waiting to be adopted and receiving new bodies?

7. Sixth, much of New Earthers beliefs come from the last two chapters of Isaiah. Lets’ consider Isaiah 65:17-24

a. They like the Jehovah Witnesses like to claim these passages are eschatological.

b. Yes, Isaiah is speaking about the “new heaven and a new earth” (Isa. 65:17; 66:22).

1) Is Isaiah speaking about the events after the second coming of Jesus? Or what Jesus was going to build on His initial coming?

2) Materialists like to point to Isaiah 65:19, “The voice of weeping shall be no more heard in her, nor the voice of crying” as evidence this is speaking of a period after Jesus’ second coming.

a) They are like, look, there is still pain and weeping today, so this context can’t be talking about the church, but a New Planet.

3) But, they refuse to be that literal with the rest of the context. If that is true then:

a) Children would die in eternity (Isa. 65:20).

b) In the realm of the saved there would be 100 years of accursed sinners (Isa. 65:20).

c) Women will be giving birth (Isa. 66:7).

d) There will be animals and chariots (Isa. 66:20).

e) They will go to Jerusalem to worship and leave witnessing the carcasses of men who opposed God (Isa. 66:24).

- 4) Others see these passages as the return from Babylonian exiles (Isa. 65:21-23).
- c. Isaiah is Messianic:
- 1) There are around 60 New Testament passages that quote from Isaiah.
 - 2) There are many descriptions of the kingdom Jesus would establish in Isaiah.
 - a) "I will create Jerusalem a rejoicing and her people a joy, and I will rejoice in Jerusalem... Rejoice ye with Jerusalem and be glad with her, all ye that love her... Ye shall be comforted in Jerusalem... I will gather all nations and tongues; and they shall come and see my glory... They shall bring your brethren for an offering unto the Lord out of all nations... to my holy mountain Jerusalem" (Is. 65:18, 19; 66:10, 13, 18, 20).
 1. This is how Isaiah spoke of the church in Isaiah 2:1-4.
 2. Isaiah 11:10 he speaks of the Gentiles coming into the church with the Jews (Rom. 15:12).
 - a. "I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream (Isa. 66:12).
 - b. "I will gather all nations and tongues" (Isa. 65:18).
 - c. "They shall declare my glory among the Gentiles" (Isa. 66:19; Matt. 28:18-20; Acts 10-11).
 - b) In Isaiah 66:7-8 we see that a woman will bring forth a child "in one day" and in verse 8 that woman is "Zion."
 1. In Acts 2, in one day, three thousand souls were added to the church (Acts 2:2, 41).

8. Conclusion:

- a. God is not governing today to renovate His footstool:
 - 1) This would be a demotion.
- b. Upon Jesus' resurrection, the earth does not have to be renovated for that to happen.
 - 1) Isaiah speaks a lot about a great renovation before the church and as during the church age.
 - a) Renovation of souls.
- c. Jesus did not depict a renovated earth in John 14:1-6.
- d. In Jesus' High Priestly prayer, He asked the Father in John 17:24 if His friends could be with Him, where He was to be.
 - 1) Not to go back to where they are at!
 - a) Ascended in heaven, Acts 1:9-11.

The Twisting of Isaiah

11:1-10

Introduction:

1. Read 11:1 and 10
2. David Brown of “Jamieson, Fausset, and Brown Commentary of the Whole Bible” remarks in his introduction that “Premillennialism is no barren speculation – useless though true, and innocuous though false...it stops not until it has pervaded with its own genius the entire system of one’s theology...”
 - a. Browns words are not only accurate of premillennialists but all materialists today.
 - 1) They find themselves constantly trying to bring in continuity passages with their beliefs. By doing so they are constantly taking passages out of context for the sake of continuity, which results in them losing their credibility.
2. Isa 11:6-10 “6The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' (Vipers) den. 9They shall not hurt nor destroy in **all my holy mountain**: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. 10And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious”
 - a. Earthers claim this is a glimpse of the restored earth after the second coming of Jesus.
 - 1) It is true that from time to time it is difficult to figure out the writings of the prophets:
 - a) “Of whom speaketh the prophet this? Of himself or some other man” (Acts 8:34) the Eunuch asked Isaiah?
 - b) Yet the Bible is its own commentary and the answer can usually be found.
 - 2) The question is – does this passage reference a revised planet or the Christian Dispensation?
 - b. First, notice this peaceful kingdom is in “my holy mountain” (Isa. 11:9).
 - 1) Remember Isaiah 2:1-4, Isaiah writes about God’s kingdom as “the mountain of the Lord’s house shall be established in the last days” (Isa. 2:2-4).
 - a) In prophetic symbolism a mountain is a kingdom and/or a government.
 - b) The “mountain of the Lord’s house” is the “kingdom of God.”

1. It was to begin in Zion (2:2-4).
2. From Zion the gospel would spread to the entire earth (2:3).
3. **Notice** in 11:9 – “The earth will be full of the knowledge of the Lord.”
 - c) Isaiah has a continual theme – the theme is clear. A mountain will be established and from it a message of hope will spread (Matt. 28:18-20; Mk. 16:15-16).
- 2) Those who come to the mountain will live in a land of peace, “neither shall they learn war anymore” (Isa. 2:4).
 - a) Isaiah 11 is simply further description of that peace offered to the church!
- 3) **The mountain where people will live together in peace is the church (Isa. 2:1-4).**
 - a) It is where they will beat their swords into plowshares (2:4).
 - b) Where the wolf and the lamb will lay together (2:6).
 1. God’s holy mountain (11:9).
 2. Based off the clear context of Isa 2, we have a great commentary for Isa 11
- 4) Other places we can see the same imagery in referencing the church
 - a) Dan 2:35, We have the stone that smites the image will become a great mountain
 1. A kingdom that will never be destroyed (Dan. 2:44; Heb. 12:28).
 - b) All this was to happen in the “last days” (Isa. 2:2).
 1. The same “last days” as Joel 2:28.
 - a. Peter stood before Jerusalem in Acts 2:36-47 and identified those events as the “last days” as spoken of by Joel.
- 4) The “Holy Mountain” of Isaiah 11 is “the church” of Acts 2:47.
- c. **Secondly, this prophecy is bookend with the coming of the “Branch” from the “Root of Jesse” (Isa. 11:1, 10).**
 - 1) Consider “The Root” Jesse’s seed was living like a root out of sight until it was time for Him to come.
 - a) He will come as “a root out of dry ground” (Isa. 53:2).
 - b) This speaks of Jesus coming in the flesh to give His life for humanity (Mk. 10:45).
 1. This is not a reference to Jesus’ second coming.
 - c) Note David’s family was to be cut down as a tree, but a root was to live.
 1. In Nazareth, a root of David sprang forth, “that it might be fulfilled which was spoken by the prophets” (Matt. 2:23).
- 3) **Consider “The Branch”**
 - a) Start in Isa. 4:2, we read “God’s Branch will be beautiful and glorious”
 1. Was in the context of Isa. 2:1-4 a prophecy about the beginnings of

the church.

- b) This is the Branch of Jeremiah 23:5 that would become king.
- c) This is the Branch that would grow up into David in Jer. 33:15.
- d) This is the Branch that will build His temple in Zechariah 6:12-13 and rule as a king and priest.
 - 1. Remember Hebrews 8:4, “For if He were on earth, He shall not be a priest.”

d. Thirdly, Isaiah 11 compared to the New Testament – Is this speaking about Jesus’s incarnation or second coming?

- 1) Isaiah 11:2 – “The spirit of the Lord shall rest upon Him.”
 - a) The Holy Spirit “lighted upon Him” at His baptism (Matt. 3:16) and “abode upon Him” (Jn. 1:32-33; Acts 10:38)
 - 2) Isaiah 11:3 – “He shall not judge after the sight of His eyes.”
 - a) Jesus taught “Judge not according to the appearance but judge righteous judgment” (Jn. 7:24).
 - 3) Isaiah 11:4 – Isaiah wrote about the “poor” and the “meek.”
 - a) Jesus tells us the kingdom of God is reserved for the “poor in the spirit” (Matt. 5:3).
 - b) Jesus states the “meek shall inherit the earth” (Matt. 5:3).
- e. Fourth, Paul also quoted Isaiah 11 and provides a clear commentary straight from the Holy Spirit.
- 1) Romans 15:9-12 Paul declares it was always God’s intention for the Gentiles to be saved:
 - a) This is a theme seen throughout the Old Testament:
 - 1. Note – 1 Sam. 22:50; Deuteronomy 32:43; Psalm 117:1.
 - 2) Paul quotes Isaiah 11:10 “And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.”
 - a) The passage is clear. Isaiah 11 is speaking of the eventual kingdom that was established on Pentecost.

What Type of Body?

Introduction:

1. Earthers teach that our bodies will be remade fit to live on the New Earth for eternity.
 - a. They ridicule the concept of a spiritual body:
 - 1) Like – “How can you recognize a spirit?”
 - a) It takes guts to ridicule what God has been for eternity (John 4:24)
2. They often project their discomfort with the spiritual realm by claiming, “Nobody wants to be a bodiless spirit floating around on a cloud somewhere.”
 - a. Can they present book, chapter, and verse that says spirits have no form about them?
 - b. Where does the concept of “bodiless spirit” come from?
 - 1) Their imaginations! See page 1 – remember Alcorn writes his readers need to use their imaginations to understand these doctrines.
 - 2) Just because they find the idea of a spiritual body detestable, does not mean I agree with them! What about you?
 - a) Is God’s being detestable to you? (Jn 4:23-24)

Body:

1. Bible teaches:
 - a. “Flesh and blood cannot inherit the kingdom of God” (1 Cor. 15:50).
2. They try to get around 1 Corinthians 15 by using Luke 24:39 Jesus said, “a spirit hath not flesh and bones, as ye see me have.”
 - a. They claim from this that Jesus had a body of “flesh and bones” just like what we will get.
 - 1) Since Jesus’s body showed the marks, the holes, the wounds, are we going to inherit our bodies as His was upon His death?
 - 2) Will our deformities carry with us, and the age of our body carry with us at death?
 - a) Jesus’ did!
3. Bible teaches – Jesus’ resurrected body was not His eternal body!
 - a. In Luke 24:39, Jesus was calling attention to the fact that He had yet to ascend to the Father and this form that He had was temporary fit for the physical realm.
 - b. John the apostle who was with Jesus after the resurrection then wrote about the resurrected body and said, “Behold, now are we the sons of God, and it doth not yet

appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is” (1 John 3:2).

1) But – John saw that resurrected body of Jesus. He was with it for weeks before Jesus ascended (Acts 1).

2) John is acknowledging that body of Luke 24:39 was not Jesus’ spiritual body!

4. Bible teaches – The saved will have a spiritual body in the resurrection:

a. All the saved will be changed (1 Cor. 15:51-52).

b. Changed from the corruptible to the incorruptible (1 Cor. 15:53).

c. Changed to a spiritual body:

1) “It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body” (1 Cor. 15:44).

2) Will be given a body fit for that realm

5. What about God’s body?

a. Earthers teach - “The Incarnation is about God inhabiting space and time as a human being – the New Heavens and New Earth are about God making space and time his eternal home, as Jesus is God incarnate, so the New Earth will be Heaven incarnate.”⁸⁵

1) “God would come down to the New Earth to live with us fits perfectly with his original plan.”⁸⁶

b. Bible teaches:

1) God is “the eternal Spirit” (Heb. 9:14).

a) Is He an eternal spirit if He plans to be human?

b) Samuel said God “...is not a man” (1 Sam. 15:29).

2) God is invisible (spirit) to physical eyes

a) Col. 1:15; 1 Tim. 1:17; Heb. 11:27

3) Remember God is the “eternal spirit” not a man or “an eternal man in the making.”

a) They have God desiring to “be made a little lower than the angels”

Conclusion:

1. We do not know what the body will be like (1 Cor. 15:36-37).

a. We do know it will not be like the body Jesus had in Luke 24:39, because John the apostle saw it and said he did not know what it would be like.

2. The spiritual body will be fit for a spiritual realm (1 Cor. 15:36-44, 46, 50).

⁸⁵ Alcorn, Randy, Heaven, p 46

⁸⁶ Ibid, p 45

3. Our new bodies will be fashioned like Jesus' (Phili. 3:21), when He comes again (1 Thess. 4:16-17).

The Times of Restoration

Introduction:

1. Acts 3:21 is a favored passage of Premillennialists and Materialists (New Earthers):
 - a. Though some Earthers admit – to use this passage for evidence of their views is quite shakey.
 - a. Versions:
 - 1) “Heaven must receive him until the time comes for God to restore everything, as he promised long ago through his holy prophets” (NASV).
 - 2) “Whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since [a]the world began: (NKJV).
 - b. Their claim is the “times of restoration” is actually “the time when Jesus will renew the material earth.”

Body:

1. The word translated “restoration” in Acts 3:21 is only found here in the New Testament and is translated as “restitution” in the KJV.
 - a. “Apokatastasis” means “Restitution, reestablishment, restoration.”⁸⁷
 - 1) Premillennialists claims the word references “the restoration of the physical earth in the Messianic kingdom (Millennium)” (G. Archer).⁸⁸
 - 2) Materialists (New Earthers) claim this references a time when the Lord will renew the earth into a state like Eden before the sin of Eve.
 - a) They often call it Eden 2.0
2. Does Acts 3:21 reference the remaking of earth or the Christian Dispensation?
 - a. In this context Peter speaks of “times” (v19) and “days” (v24).
 - 1) Note the plurality of these words.
 - b. These times and days are the Christian Dispensation where a spiritual restoration was to take place.
 - c. Three purposes of Peter’s sermons (Peter’s sermon in Acts 3 has the same main points as Acts 2).
 - 1) To prove Jesus is the Son of God:
 - a) Acts 3:15 – Peter affirmed Jesus died (Acts 2:23).

⁸⁷ <https://biblehub.com/greek/605.htm>

⁸⁸ Ibid

- b) Acts 3:15 – Jesus was risen from the dead (Acts 2:24).
 - c) Acts 3:16 – The Holy Spirit allowed miracles (Acts 2:22).
 - d) Acts 3:18 – The prophets spoke of these days (Acts 2:16).
- 2) That salvation has been offered:
 - a) Acts 3:19 – Repent and be converted (Acts 2:38, 41).
- 3) The Holy Spirit has been offered:
 - a) Acts 3:19 – “so that times of refreshing may come from the presence of the Lord. (Acts 2:38 – “receive the gift of the Holy Ghost”).
 - 1. “Seasons of refreshing” (ASV).
- d. “The Times” and “The Seasons.”
 - 1) Note the plurality of these words.
 - a) Note they are linked with Jesus being received in heaven, where He is to remain until the restoration of all things were fulfilled.
 - 2) Note Peter identifies the “times of restoration” as the times which were prophesied about by the prophets (Acts 3:22).
 - a) They will always ask, “Well, what did the prophets always talk about?”
 - 1. To them that means NH/NE
 - b) Fortunately, we know what the prophets were speaking about from this reference in Acts 3, because he names and quotes the prophets.
 - 1. Moses in 3:22, and quotes from Deut 18:18 and told us when Jesus comes to “hear him.” (Matt. 17:5).
 - 2. Samuel and others in 3:24, “Spoke of these days.”
 - a. Whatever the days were they were in them then.
 - b) The prophets had spoken of these times from the beginning.
- e. These passages teach that the heavens would receive Jesus until the “times of restoration” are completed.
 - 1) Jesus ascended and was then and now on His throne (Acts 2:33).
 - 2) He is exalted (2:33).
 - 3) He is glorified (3:13).
 - 4) And “received” (3:21).
 - a) And the heavens must receive Jesus while He is restoring everyone to Himself, being those who “repent and are converted” (Acts 3:19).
 - b) 3:26, “God, having raised up His Son Jesus, sent Him to you first, to bless you in turning every one of you from your iniquities.”
 - a. The theme of the paragraph is quite clear
- f. Paul spoke of the same times but used different phraseology:
 - 1) Paul spoke of the Times of Reconciliation (Rom. 5:10; 2 Cor. 5:18-20; Col. 1:20).
 - 2) The present spiritual restoration of souls is the restoration of “all things” in Acts 3:21.

Jesus and John 14

13:36-14:3

Introduction:

1. Read - 13:36 - Simon Peter said to Him, "Lord, where are You going?" Jesus answered, **"Where I am going, you cannot follow Me now; but you will follow later."** 37 Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You." 38 Jesus replied, "Will you lay down your life for Me? Truly, truly I say to you, a rooster will not crow until you deny Me three times. 14:1 **Let not your heart be troubled:** ye believe in God, believe also in me. 2In my Father's house are many mansions: if it were not so, I would have told you. **I go to prepare a place for you.** 3And if I go and prepare a place for you, **I will come again**, and receive you unto myself; that **where I am, there ye may be also**" (John 14:1-3).

a. Note five sayings:

- 1) "You cannot follow me."
- 1) "Let not your heart be troubled."
- 2) "I am going to prepare a place for you."
- 3) "I will be back."
- 4) "Where I am, (going as a forerunner) there ye may be also."

2. New Earthers must completely redefine and reorganize what Jesus said here to "prove" their case:

a. When Jesus said, "I go to prepare a place for you."

- 1) They claim that means, "I go to prepare you to be a place for me."

b. When Jesus said, "I will come again, and receive you unto myself."

- 1) They claim this means, "I will come again, and you shall receive me unto yourself."

c. When Jesus said, "Where I am, there ye may be also."

- 1) They claim this means, "Where you are, there I will be."

Body:

1. Earthers (Materialists) hold unto John 14:23, and believe this verse defines the entire context starting in 13:36, "If a man love me, he will keep my words: and

my Father will love him, and **we will come unto him, and make our abode with him.**"

- a. They claim this is evidence that Jesus never intended to take the saved to heaven, but will unite with the obedient on this earth forever.

2. They claim the word translated "abode" (14:23) is the same word as "mansion" in 14:2.

- a. This is a correct assertion. The word is the same Greek noun and only found in these two places in the Greek New Testament.
- b. Because of what this word means they claim we are wrong by saying the saved will go to the Father in the end, but they claim the Father in the end will come to us.

c. The verb forms of the noun “abode” are used in several places in this immediate context and they give us insight on how John used the words:

- 1) “The words that I speak unto you I speak not of myself: but **the Father that dwelleth in me**” (John 14:10-11).
 - a) Notice the Father indwells in Jesus on earth.
- 2) “He shall give you another Comforter, that he may abide with you forever...for he dwelleth with you, and shall be in you” (John 14:16-17).
 - a) When was this Comforter promised to the apostles given? (Acts 2)
- 3) “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine...except ye abide in me....ye are the branches: He that abideth in me, and I in him.... If a man abide not in me, he is cast forth.....If ye abide in me, and my words abide it shall be done.....so have I loved you” continue ye...If ye keep my commandments, ye shall abide in my love...and abide in his love (John 15:4-10).
 - a) In this passage we can see God will abide in those who abide in Jesus’ commandments and love. This is here on earth during their ministry.

d. Jesus did not reject the idea that we can abide with the Father in heaven after judgment, when He teaches that God can abide with us while we are living on earth.

- 1) Note again - “Abide in me, and I in you...the statement is not a command and a promise, but a two-fold command: ‘abide in me; see to it also that I abide in you’ a relationship attainable only through imbibing his spirit and living wholly by his word.”⁸⁹
 - a) The point is simple if we abide in Christ’s words then God is making His home in us.
 - b) And if we die in the Lord, then we go to where our forerunner went.
- 4) “The disciples were given assurance that though they could not immediately go where Jesus was going, they would join him in the future.”⁹⁰
 - a) “He was going away to prepare a place in heaven for his disciples and would one day return for them...His departure was for the purpose of preparing a place for His disciples. He would eventually come to get them, in order that they might be where he was... The Father’s house in this reference was not on earth, Jesus was speaking of heaven.”⁹¹
 - b) The promise of John 14:1-3 was that the apostles would dwell with Jesus

⁸⁹ John, Woods, GUY N., p 323

⁹⁰ Truth For Today, John, Lipe, John 13:33

⁹¹ Ibid. John 14:1-3

in the future, but until then, He would dwell with them.

- 5) "Christ's picture of heaven here is the most precious one that we possess. It is our heavenly home with the Father and with Jesus... Jesus is our Forerunner in heaven (Heb. 6:20)."⁹²
- 6) About the word "receive" in John 14:3, Literally, 'And I shall take you along (para-) to my own home (cf. 13:36)'"⁹³
 - a) John 13:36, "Whether I go, thou canst not follow me now: but thou shalt follow me afterwards."
 - b) "This is heaven for the believer to be where Jesus is and with him forever."⁹⁴

Conclusion:

1. Note the parallels between John 14:1-3 and 1 Thessalonians 4:13-18:

- a. Jesus said, "Let not your heart be troubled."
 - 1) Paul wrote, "Sorrow not, even as others which have no hope...comfort one another with these words."
- b. Jesus said, "I come again to receive you unto myself."
 - 1) Paul wrote, "...shall be caught up together with them in the clouds, to meet the Lord in the air."
- c. Jesus said, "Where I am, there you shall be also" (John 14:3).
 - 1) Paul wrote, "...and so shall we ever be with the Lord."

2. Jesus said in John 13:33-36, "Whither I go, ye cannot come... Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

- a. It is evident Jesus left to go to the Father and we would follow Him later.
- b. Notice where Jesus was going:
 - 1) "No man cometh unto the Father, but by me" (John 14:5-6).
 - 2) "I go unto my Father" (John 14:12).
 - 3) "I go unto the Father" (John 14:27-28).

4. Let us add all this up:

- a. The faithful apostles should not sorrow but instead be comforted.
- b. Jesus was going to the Father.
- c. While laboring for Jesus, God would indwell in them.
- d. Jesus would come again in the clouds.
- e. "Where I am going, you shall follow me later."

⁹² A.T. Robertson's, Word Pictures in The New Testament V. 5, p 248-249

⁹³ Ibid

⁹⁴ Ibid

Eschatology – Bwana Stapleton

- 1) “Whether I go, thou canst not follow me now: but thou shalt follow me afterwards” (John 13:36).
 - a) Where did Jesus go?

Abraham's Hope

Introduction:

1. New Earthers claim God's promises to Abraham are evidence that God intended to renew the earth preparing it to be the eternal abode of the saved:

- a. "For the promise, that he should be heir of the world, was not to Abraham, or his seed, through the law, but through the righteousness of faith" (Rom. 4:13).
 - 1) They interpret the phrase "heir of the world" to mean, "heir of a renewed earth."
 - 2) Earthers agree Abraham's seed inherited the Land Promise, but they read into the Land Promise much more based off the phrase of this verse claim there is a Rejuvenated Earth waiting the faithful

Body:

- 1. First, Romans 4 is not a discussion on where heaven is:
 - a. 1-8 – God uses Abraham to illustrate justification by faith and not the law
 - b. 9-12 – Justification by faith is for both Jew and Gentile alike
 - c. 13-17 – The Abrahamic Promise is fulfilled through faith, not law
 - d. Breakdown 4:13 – "Not through the law"
 - 1) The promise to Abraham predated Moses' Law
 - 2) "But through the righteousness of faith"
 - a) Meaning God promised because of Abraham's great faith all the families of the world will be blessed.
 - 3) The focal point of this chapter is saving faith.
 - a) Through his faith, as seen in Gen 17:5, "For the father of many nations have I made thee."
 - 1. He was not the father of many nations because of the flesh, but through a spiritual sense, through faith.

2. Secondly, the supposed "renewed earth" promise to Abraham cannot be found in the Bible.

- a. God did not promise a renewed earth to Abraham.
- b. God's promise of land was fulfilled:
 - 1) In Genesis 12:7 we read that God promised to give Abraham's seed land.
 - a) This land would extend to the north, south, east, and west of where Abraham was at that time (Gen. 13:17).
 - b) The land was to reach the rivers of Egypt and the Euphrates (Gen. 15:18), along with all the land of Canaan (Gen. 17:8).

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- 2) The Spirit declared these promises were fulfilled – “The Lord GAVE unto Israel ALL the land which he swore...and they possessed it” (Joshua 21:43).
 - a) God did not hold one promised thing back (Joshua 21:45; 23:14).

3. Thirdly, two answers commonly given to earthers here:

- a. First, the eternal promise made to Abraham was an eternal promise for souls, not earthly land.
 - 1) Note “In thee all the families of earth be blessed” will be blessed (Gen 12:13)
 - 2) Note his seed would be innumerable (Gen. 13:16; 15:5).
 - a) “Look now toward heaven and tell the stars, if thou be able to number them and he said unto him, so shall they seed be” (Gen. 15:5).
 1. Then Abraham asked in verse 15:8 how he could know if he would “inherit it.”
 - b) The word “inherit” of Genesis 15:8 is the equivalent to the word “heir” in Romans 4:13.
 1. Abraham was not asking about property but about souls.
 - c) Note it is souls under consideration:
 1. “Thou shalt be a father of many nations” (Gen. 17:4).
 2. “In thy seed shall all the nations of the earth be blessed” (Gen. 22:18).
 3. “Shall be the father of many nations....so shall thy seed be” (Rom. 4:17-18).
 - a. Paul’s writings clearly are pointing to Gen. 17:4; 15:5.
 - b. Paul in Rom 4:12-13 is referencing Gen 15 and 17 about souls.
- 3) Abraham was promised to be the eternal heir of the inhabitants of earth not their property or land (Acts 13:39; 13:48; Gal. 3:7-9; 3:29).

b. Secondly, some will say, “heir of the world” means through obedient faith Christians will receive in this world and next exactly what God intended through faith.

- 1) Did Abraham receive what God intended him and his family to receive through faith on earth?
 - a) Yes, the Abrahamic Covenant was fulfilled.
- 2) Do Christians receive exactly what God intended for us to receive on earth through faith?
 - a) Yes, indeed!
- 2) Did Abraham look toward another land?
 - a) Yes, was it a Rejuvenated Earth? Or an eternal spiritual realm?

3. Fourth, Notice Abraham was preparing for heaven, not a return trip to earth.

- a. Abraham “sojourned in the land of promise, as in a strange country for he looked for

a city which hath foundations, whose builder and maker is God (Heb. 11:9-10).

- 1) This is the same city that David longed to go to after the death of his child (2 Sam. 12:23).
- b. “They that say such things declare plainly that they seek a country. And truly, if they had been mindful of the country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is, an heavenly: where in God is not ashamed to be called their God: for he hath prepared for them a city (Heb. 11:13-16).
 - 1) Note the Greek for “heavenly”:
 - a) This is not the common word used for heaven in scriptures.
 - b) It is an intensification of “heaven.”
 1. “2032 epouránios (an adjective, derived from 1909 /epí, "on, fitting," **which intensifies** 3772 /ouranós, "heaven") – properly, heavenly...[The prefix (epi) shows this always "fits" – from the standpoint of heaven.]”⁹⁵

Conclusion:

1. Romans 4 is a faith chapter, and the context is not eschatological
2. Abraham’s seed was promised land and that promise was fulfilled.
3. Abraham was promised “Seed” like the stars in the sky.
3. Abraham’s seed was promised temporal spiritual blessings on earth, and that is being fulfilled.
4. Abraham, by faith, set his eyes, not to a land where he had been, but to a heavenly land.

⁹⁵ <https://biblehub.com/greek/2032.htm>

When We Meet Jesus In the Air

Introduction:

1. There is not one passage in the Bible that tells us that Jesus will receive the saved in the air and then come back to earth once it has been purged.
 - a. If this was true, why not just say it?
2. There is not one passage in the Bible that says Jesus will step on planet earth again.
3. Jesus stated around twenty times that His Father was in heaven and never said His Father would close heaven for a renovated earth.
4. Stories have been told about Foy E. Wallace's debate on Premillennialism with Charles Neal.
 - a. Those in attendance said the debate was over when Brother Wallace asked for one verse that said Jesus would step on earth again.
 - 1) Premillennialist have never been able to give one verse.
 - a) Materialist cannot either.
 - b. "If the glove doesn't fit, you must acquit."

Body:

1. Earthers teach when Jesus returns the saved will go out to meet him in the air like villagers to a returning victorious general to march with him back into the city.
 - a. Do they have a Bible verse that says that?
 - 1) Did Paul say that?
 - 2) How difficult would it have been for Paul to say that we will go meet Jesus in the sky and bring Him back to earth?
 - a) They claim **historical not scriptural precedence** as their evidence.
 - b. New Earthers claim since Paul wrote in 1 Thess. 4:17 that we will "meet" Jesus in the air they knew what that meant, and Paul did not have to explain that.
 - 1) Based off 1 & 2 Thessalonians is there any evidence that shows they understood much pertaining to the resurrection and second coming?
 - a) The purpose of the letters is – they did not understand!
 - 2) They cite several "examples" to make their point:
 - a) Mary and Martha went to "meet" Jesus and He went with them (John 11:20, 29).
 - b) As Jesus rode into Jerusalem the people went out to "meet" Him and he went into Jerusalem with them (Matt. 21:8-10).

c) The virgins went to “meet” the bridegroom and they returned (Matt. 25:1, 6).

1. Their conclusion is when we get to “meet” the Lord is the air, then we will bring Jesus back to earth, and the Father, angels, will accompany us as well.

d) And in each passage in John and Matthew there was a return.

1. Did Paul say there would be a return to earth in Thessalonians?
2. Earthers must assume that is what Paul meant.
3. Their evidence of Jesus returning to earth, because we will “meet” Him in the sky is just an assumption.

c. Earthers claim we will meet the Lord in the air to escape the purging of earth.

1) The word for air in 1 Thess. 4:17 is a word that means “lower atmosphere.”

a) So, they have us going to safety in the lower atmosphere while God purges the earth with fire (2 Pet. 3:7).

1. Yet, the atmosphere “will pass away with a great noise” (2 Pet. 3:10).

2. “The heavens being on fire shall be dissolved” (2 Pet. 3:12).

2) They claim we will remain in the lower atmosphere until the earth has been reformed and then we will march back to earth with Jesus.

a) Sounds good, sounds fun, Paul did not say that! Jesus did not teach that!

b) Earthers will then say, “well Paul didn’t say Jesus would take us to heaven with the Father in Thessalonians.”

1. True, but what about:

- a. “I go to prepare a place for you (John 14:2-3).
- b. “I go unto my Father” (John 14:12).
- c. “Thou shalt follow me afterwards” (John 13:36).
- d. Jesus is our forerunner into heaven (Heb. 6:20; 9:24).
- e. “The Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom” (2 Tim. 4:18).

Timeline of Events

- 1) Jesus will come again.
- 2) Jesus will remove the veil of separation.
- 3) The dead will be raised with physical bodies.
- 4) The saved will go out of their dwelling place to welcome their victorious king home.
- 5) The earth and heaven will start to unite.
- 6) He will come back and set up His throne, and the Father and angelic realm will follow.
- 7) The wicked will be judged and will be sent to eternal separation from all that is good.
- 8) The saved will be delivered to the Father.
- 9) The saved will inherit the earth.
- 10) The saved will be allowed to partake in the trees and water of life that will ensure their eternity on Planet Earth.

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Heaven on Earth?

Introduction:

1. New Earthers claim a spiritual realm reserved for the redeemed does not exist.

- a. The claim is during Jesus' second coming the earth will be purged from sin and weakness and God will leave His dwelling place to come live on man's dwelling place with the saved.
- b. Earthers claim God's purpose for humanity has been to restore this sin filled earth to its original condition found in Genesis 1:31 when God declared the creation was "very good."
 - 1) God will "refurbish" the earth to "reverse the curse."

2. Peter wrote in 2 Peter 3:10-13 that this earth will "pass away," be "burned up," "dissolved," GONE!

- a. Point being there is no need for a physical realm.

3. Renewed Earth is a false doctrine:

- a. Claims the saved have no hope of living eternally in heaven.
- b. Instead it has God leaving heaven to dwell on earth – His footstool.

4. Not a new doctrine:

- a. Has been accepted for a long time.
- b. It comes and goes.

5. This is a doctrine rooted in Materialism.

- a. They consider the physical realm to be more important than the spiritual realm.

6. Jehovah Witnesses and Premillennialists have promoted portions of this doctrine for 140 years and almost 200 years respectively.

- a. Both of their earth/material doctrines, though false, are closer to the truth.
- b. Jehovah Witnesses:
 - 1) They believe that heaven will remain and be the home of God and 144,000 special souls.
 - 2) The rest of the saved they claim will inherit planet earth.
- c. Dispensational Premillennialists
 - 1) New earthers believe neither God nor the saved will inherit or remain in heaven.

Body:

1. Heaven is God's dwelling place!

- a. Jesus referenced His Father as being in heaven seven times (Matt. 7:21; 10:32-33; 12:50; 16:17; 18:10, 19).
- b. Jesus said our Father was in heaven 14 times (Matt. 5:16, 45, 48; 6:1, 14, 26, 32; 7:11; 18:14, 35; 23:9; Mk. 11:25-26; Luke 11:13).
- c. Jesus and others taught that heaven was God's throne (Matt. 5:34; Acts 7:49; Matt. 25:31; Heb. 1:8; Matt. 23:22; Rev. 4:2; 5:13; 16:17; 20:11).
- d. Planet earth is His footstool:
 - 1) "Heaven in my throne, and earth is my footstool: what house will ye build me?" (Acts 7:49; Isa. 66:1).
 - a) God cannot be confined to a physical house or physical realm.
 - b) After the first temple dedication, Solomon said, "Will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded" (1 Kings 8:27)?
 - c) "When they shall pray toward this place: and hear thou in heaven they dwelling place (I Kin. 8:30).
 - 2) Earthers take God off His throne and have Him ruling from His footstool.
- e. Jesus cannot rule as a king or priest on planet earth.
 - 1) "...He will also physically reside on the earth with us. Have you ever imagined what it would be like to walk the earth with Jesus, as the disciples did? Have you ever wished you had that opportunity? You will – on the New Earth."⁹⁶
 - 2) Jesus cannot serve as king on planet earth:
 - a) Jeremiah states that no child of David will rule on the throne of David on earth after the destruction of Jerusalem (Jer. 22:28-30).
 1. Jesus is a descendant of David and Coniah, known as Jechonias, in Matthew 1:11-12.
 - 3) Jesus cannot serve as a priest on planet earth.
 - a) Zechariah prophesied that Jesus will "rule upon His throne; and he shall be a priest upon his throne," 6:12-13.
 - b) Psalm 110:4 and Hebrews 5:6; 6:20; 7:3, 14-17, 21; 8:4, teach:
 1. Christ is an eternal priest (High Priest) after the order of Melchisedec.
 2. Jesus cannot serve as priest on this planet, "If he were on earth, he should not be a priest" (Heb. 8:4).
 - 4) The Bible clearly states Jesus cannot serve as High Priest or King on this planet.
 - f. The Scriptures always reference heaven as being "up."

⁹⁶ Alcorn, Randy, Heaven, p 188

- 1) At least 18 times.
- 2) “The Lord had spoken unto them, he was received up into heaven,” (Mk. 16:19; Matt. 14:19; Mk. 6:41; 7:34; Lk. 9:16; 18:13; 24:51; Jn. 1:51; 3:13, 31; 17:1; Acts 1:10-11; 2:34; 7:55-56; 11:10; Rom. 10:6).
 - a) Jesus went UP into heaven per Acts 1:9-11 and Mark 16:18-20.
- 3) Upon the second coming the Lord will take UP the redeemed to the Father (1 Cor. 15; Jn. 14:1-6).

g. The Scriptures always speak of coming “down from” heaven.”

- 1) At least 20 times.
 - 2) “For I came down from heaven not to do mine own will, but the will of him that sent me,” (Jn. 6:38; Lk. 9:54; Jn. 1:51; 3:15; 6:33, 38, 41-42, 50, 51, 58; Acts 11:5; Rom. 10:6; 1 Pet. 1:12; Rev. 3:12; 10:1; 13:13; 18:1; 20:1; 21:2).
- h. The phrase “From heaven” is used 45 times in the New Testament.
- 1) The point is heaven is a different place than earth. Earth and heaven are not the same.
 - 2) Matt. 21:25; 16:1; 28:2; Mk. 8:11; 11:30-31; Lk. 11:16; 17:29; 20:4-5; 22:43; Jn. 1:32; 3:13, 27, 31; 6:32, 33, 38, 41-42, 50-51, 58; Acts 11:5, 9; Rom. 1:18; 1 Cor. 15:47; 2 Cor. 5:2; Gal. 1:8; 1 Thess. 1:10, 4:16; 2 Thess. 1:7; Heb. 12:25; 1 Pet. 1:12; 2 Pet. 1:18; Rev. 10:1, 4, 8; 11:12; 13:13; 14:2, 13; 18:1, 4; 20:1).

i. God speaks FROM His lofty place “in” heaven.”

- 1) 6 times.
- 2) “And there came a voice from heaven, saying...” (Mk. 1:11; Matt. 3:17; Lk. 3:22; Jn. 12:28; Acts 10:15; Deut. 4:36; 30:11-14).

j. We pray to the Father who is “IN” heaven.

- 1) “Our Father which art in heaven” (Matt. 6:9).
 - a) “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven,” 2 Chron. 7:14.

k. The angels of God are “IN” heaven.”

- 1) Found at least 12 times.
- 2) Matt. 22:30; Mk. 12:25; Matt. 18:10; 24:36; 28:2; Mk. 13:32; Lk. 2:15; Jn. 1:51; Gal. 1:8; 2 Thess. 1:7; Rev. 8:13; 12:7.

l. Our reward is “IN” heaven.

- 1) Found 9 times.
- 2) “Great is your reward in heaven” (Matt. 5:12).
 - a) If our reward were not in heaven, but on earth, why couldn’t Jesus tell us those truths?
- 3) Consider, “For where your treasure is, there will your heart be also” (Matt. 6:19-21).
 - a) If we are staying on earth why are we told to lay treasures up

somewhere else.

- 4) Where are our affections to be set? (Col. 2:1-2).
- 5) We have “an house not made with hands, eternal IN the heavens” 2 Cor. 5:21.
- 6) Jesus longed to be with His disciples IN heaven (John 17:24).

a) Jesus had every opportunity to state they would return to the earth to share glory. Jesus never said that!

m. Heaven and earth are different places:

- 1) “Whatsoever thou shalt bind on earth, shall be bound in heaven” (Matt. 16:19).

a) Heaven and earth are two different places.

1. We dwell here and God above.
2. “The first man is of the earth, earthy: the second man is the Lord from heaven” (1 Cor. 15:47-49).

n. Hebrews and Heaven – Heb. 6:7-8, 6, 11, 15, 18-20

- 1) “For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned” (Heb. 6:7-8).

a) Notice the earth is REJECTED and “IS TO BE BURNED.”

b) Passage correlates with 2 Peter 3:7-12:

1. The earth will “pass away...elements shall melt...shall be burned up...dissolved...melt with fervent heat.”

c) Compare Hebrews 6:7-8 to Matthew 24:35:

1. “Heaven and earth shall pass away.”

- 2) Those who remain steadfast in faith “Beloved, we are persuaded better things of you, and things which accompany salvation.” (6:9).

a) Those who patiently endure “have the full assurance of hope till the end” (Heb. 6:15, 11).

b) The faithful “have a strong consolation (encouragement, comfort) who have fled for refuge to lay hold upon the HOPE set before us: Which HOPE WE HAVE AS AN ANCHOR of the soul, both sure and steadfast, and which entereth into that within THE VEIL; Whither the FORERUNNER is for us entered,” (Heb. 6:18-20).

1. Our hope to enter where Jesus entered is sure as a powerful anchor in a storm.

c) Notice 6:19 teaches upon the ascension of Jesus He entered the VEIL.

1. Where is the veil?

- a. The veil is the holy place where the blood of bulls and goats cannot enter (Heb. 9:12).
- b. It is a holy place that was not made with hands “But into heaven itself, now to appear in the presence of God for us”

(Heb. 9:24).

o. Jesus is our “forerunner.” (Heb 6:20)

- 1) Someone who advanced as a scout preparing the way for others:
 - a) Jesus told the apostles “That where I am, there ye may be also” (John 14:2-3).
- 2) The “Forerunner” (Heb. 6:20) went where first?
 - a) New earthers will redefine the word “Forerunner.”
 1. “...Christ’s resurrection is the forerunner of our own, and our resurrection is the forerunner of the earth.”⁹⁷
 - b) “Forerunner” (prodromos) only appears here in the Bible.
 - a) “A running forward, going in advance.”⁹⁸
 1. The point is wherever Jesus went others will follow.
- c) Where did Jesus go?
 - a) “Taken up from you into heaven” (Acts 1:11).
 - b) “Set down on the right hand of the throne of God” (Heb. 12:2).

p. Jesus is in heaven and will not come back to earth to live, because He has finished His work in this realm:

- 1) “I have finished the work which you gave me to do” (John 17:4).
 - a) Jesus bowed His head and declared “It is finished” (John 19:30).
- 2) Premillennialists and Materialists (New Earthers) have a hard time accepting Jesus has finished His work on planet earth.

2. What did Jesus say about His kingdom?

- a. Jesus told Pilate “my kingdom is not of this world, if my kingdoms were of this world, then would my servants fight...my kingdom is not from hence” (John 18:36).
 - 1) Notice:
 - a) Jesus’ kingdom was not earthly, physical, tangible – not of this realm.
 - b) If Jesus’ kingdom were of this realm, He would have a physical military.
- b. Jesus was asked by His apostles who believed He would restore David’s kingdom on earth if now was the time (Acts 1:6) before Jesus ascended.
 - 1) If Jesus was going to restore David’s kingdom on earth, He missed a fine opportunity to say so.

c. Jesus stated the “kingdom of God cometh not with observation...the kingdom of God is within you” (Luke 17:20-21).

- 1) The kingdom of Jesus cannot be seen with human eyes.
- 2) Paul gives us more information and said in Romans 14:17 “the kingdom of God is not meat or drink.”

⁹⁷ Alcon, Randy, Heaven, p108

⁹⁸ <https://biblehub.com/greek/4274.htm>

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- a) Christ's kingdom is not subject to physical things.
- b) Paul explains the nature of the kingdom in Colossians 1:13, "...delivered us from the power of darkness, and hath translated us into the kingdom."
 - 1. Christians are rescued from spiritual darkness and translated to spiritual light.
 - 2. The kingdom is spiritual.
 - a. If Jesus' kingdom is physical, so would Satan's be physical.
- c) Jesus states in John 3:3-7 that we are born again into that kingdom.
 - 1. A kingdom not of the darkness, that cannot be seen with human eyes, and that is not subject to physical things.
- d. Jesus told His apostles "I GO to prepare a place for you...I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).
- 1) Jesus had every opportunity to say that He would leave for a little while and come back to planet earth to live with them. He did not.
- 2) Jesus said – 3 things!
 - a) He was going to His Father's dwelling place in heaven (1 Kings 8:30, 39, 43, 49).
 - b) He was going to prepare a place for them
 - c) Where he went to and would come back to "receive" them.
- 3) The Greek word for "receive" is "paralambano."
 - a) Found 49 times in the NT.
 - 1. It never means I am going to come and stay with you.
 - 2. It means I am going to receive or take.
 - b) Usage of the word:
 - 1. Receive – 1
 - 2. Received – 13
 - 3. Receiving – 1
 - 4. Take – 5
 - 5. Taken – 5
 - 6. Taketh – 8
 - 7. Took – 16.
 - c) Examples:
 - 1. Joseph was to "take" baby Jesus to Egypt (Matt. 2:13, 20).
 - 2. Joseph "took" Jesus into Egypt (Matt. 2:4).
 - 3. Jesus "took" His inner circle with Him to Gethsemane (Matt. 26:37).
 - 4. The jailor "took" Paul and Silas with him (Acts 16:33).
- 4) Jesus told His apostles He was going to be with the Father and while there prepares a place for them and He would then go and "receive" them, take them with Him.

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- a) Earthers completely ignore that Jesus said He would receive them, not them receiving Him.
 - 1. Jesus even specified where He will take them that is where He is.
- b) Paul clarifies in 1 Thessalonians 4:13-18 that the saved will be “caught up” with Jesus to be delivered to the Father (1 Cor. 15:24).
 - 1. There is no mention of them coming down to live with us.

Conclusion:

1. Paul had a desire to depart to be with Christ, which he said, “is far better” (Phili. 1:23).

- a. Jesus today is “at the right hand of God” (Acts 2:30-33).
 - 1) The dead in Christ are carried away to “Abraham’s Bosom” (Luke 16:22).
 - a) “Abraham’s Bosom” is also known to us as Paradise (2 Cor. 13:4) and the “third heaven” (2 Cor. 13:2).
 - 2) There is a sense when one dies in the Lord, though Jesus is at the right hand of the Father in heaven, His presence is also seen or felt in Paradise as well.

2. Paul noted that “our conversation is in heaven” (Phili. 3:20-21).

- a. “Conversation” translated as “citizenship” in NASV.
- b. The word translated heaven is in the plural in the Greek.⁹⁹
 - 1) Paul was saying “our citizenship is in the heavens.”
 - a) “And we eagerly await our Savior from there.”
- c. Our eternal home is in the heavens, not on the earth.

3. Peter said our incorruptible, undefiled, eternal home that will never fade is “reserved in heaven for you.” (1 Pet. 1:3-5).

- a. Peter said our inheritance is reserved in heaven, what Paul called the heavens, where we now find Jesus.
- b. Peter said the earth would “perish,” “pass away,” “melt with fervent heat,” “dissolved,” “burned up,” and “laid bare” (2 Pet. 3:5-12).
 - 1) Peter did not say we were looking for something “renewed” or “remade” or “purified.”
 - 2) Peter said we were looking for something that is “undefiled” that never needs “purified.” It is called a “new heavens and a new earth” (2 Pet. 3:13).

4. Peter notes that we are “strangers and pilgrims” (1 Pet. 1:1; 2:11) who are on a sojourn (1 Pet. 1:17).

- a. During Abraham’s sojourning “he looked for a city which hath foundations, whose

⁹⁹ <https://biblehub.com/interlinear/philippians/3-20.htm>

builder and maker is God” (Heb. 11:8-10).

- 1) Abraham was not looking for an earthly city but searching for a heavenly country (Heb. 11:13-16).
- 2) The city in the heavens that is our citizenship (Phili. 3:20-21).

5. Christ gave us a better hope by which “we draw nigh unto God” (Heb. 7:19).

- a. This hope is “an anchor of the soul” (Heb. 6:19).
- b. Where “the forerunner is for us entered” (Heb. 6:19-20).
- c. The place He went to first, before us, is “on the right hand of the throne of the Majesty in the heavens” (Heb. 8:1).
- d. Where is that throne? In the “heaven itself, now to appear in the presence of God” (Heb. 9:24).
- e. Let us sum this up:
 1. “Christ...entered...into heaven itself.”
 2. “The forerunner...on the right hand” “heaven itself.”
 - a) The saved-on earth will go to where the forerunner has forerun!

